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Pathway to God

(A Quarterly Journal of Spiritual Life)

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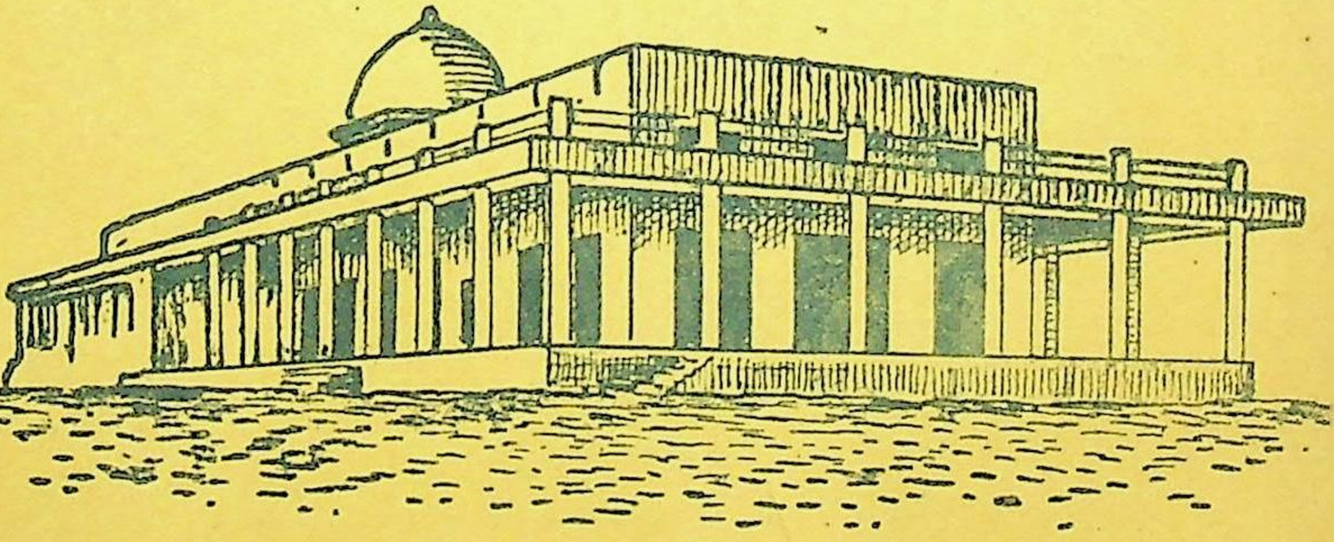

SHRI GURUDEV MANDIR

ACADEMY OF COMPARATIVE PHILOSOPHY AND RELIGION BELGAUM.

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Pathway to God

(*A quarterly Journal of Spiritual Life*)

Editor :- **Prof K. D. Tangod,** M. A.

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Born
JAMKHANDI
3-7-1886

Samadhi
NIMBAL
6-6-1957

PRAYER

यदि रासीश मे कामान् वरास्तवं वरदर्षभ ।
कामानां हृद्यसं रोहं भवतस्तु वृणे वरम् ।।

O Lord ! O the greatest of boon-givers ! If thou art very particular about giving a boon fulfilling any desire of mine, design to grant the boon that no desire for any boon shall rise in my mind.

Bhagavata

EDITORIAL

The Two Ways of Living

Being born in this world as a consequence of the effects of the deeds of our previous births we have no other go but to struggle hard to better our present lot and work for the salvation, the final goal of human existence. Even when we are aware of the fact that the life in this world is full of troubles and turmoils we cannot decide to run away from the world with a view to saving ourselves from the miseries of the world. We are advised to be in the world and conquer it. These are possibly two ways of living for us to follow. They are the way of attachment and the way of non-attachment. The former, also known as the Pravrutti Marga consists in doing all that we are called upon to do with the idea of enjoying fully the fruits of our deeds. These deeds are characterised as **Kamya Karmas** or actions with desire. The latter way, also known as the Nivrutti Marga consists in doing all that we are called upon to do in the name of God without desire for their fruits. Such deeds are characterised as **Nishkama Karmas** or actions without desire for their fruits.

We are expected to choose between the two ways of living with the full knowledge of their distinction as well as of their merits and demerits. The way of attachment or Pravrutti Marga easily attracts us as it is quite in agreement with human nature. We adopt it even when we realise that it leads us to more and more entanglement involving suffering. We do so helplessly with the ignorance of the better alternative. The things of the world for the attainment of which we strive, succeed in attracting us as they have the capacity to provide the enjoyment which the common majority normally is eager to obtain. We run after them with the hope of satisfying our senses and mind. The enjoyment so derived from them is temporary and is followed by pain or suffering sooner or later. Following this way instead of helping us to put an end to the sufferings increases them and thereby leads to more and more entanglement. Naturally as a result of this entanglement we are deprived of the real happiness towards the attainment of which all our efforts should be directed. We fail to understand how to get rid of the evil consequences of our own actions and how to make the best use of our life and actions in this world. Can we, at such a moment, decide to renounce the world and all our actions ? The reply is ' No ' such a decision to renounce all actions is not to be appreciated nor can it be encouraged. When Arjuna refused to fight, Lord Krishna did not appreciate this decision of his nor did he encourage him to remain without doing his duty as a warrier. Lord Krishna, the Supreme Guru by his elaborate teaching succeeded in convincing Arjuna on the necessity of fighting and persuaded him to fight as it was his duty. But at the same time the Lord explained to him the proper way of doing his duty so that he could avoid the evil effects of his own actions. Arjuna's attention was drawn to the better way of living and action, the way of non-attachment and actions without desire for fruits.

If we are fortunate to come across a guru as Arjuna was, we can understand through his guidance the diffeence between the two ways of living and think of following the better and the more beneficial way, -the Nivrutti Marga. Following Nivrutti Marga consists in realising that our actions are prompted and controlled by God and we are not the doers. We are only His instruments We also realise that what we do we do in order to serve God. All our actions are performed without desiring for their fruits with a sense of duty. The actions are offered to God who is the real doer नाहं कर्ता हरिः कर्ता तत्पुजा कर्मचाखिलम् This realisation drives away the egotism in us which is our greatest enemy. Once the egotism disappears, we are free from worries and troubles which would have otherwise followed from our actions. We thus succeed in smoothly crossing the ocean of Samsara by remaining in it but shifting the burden of it on Kamsari, the Lord. Not only this, the Nivrutti Marga followed by us will also take us to God who considers us as His devotees. Once He recognises us as His devotees He takes care of us in all possible ways, and never allows us to fall. Such assurance the Lord has given to His devotees in the Gita योगक्षेम वहाम्यहं (IX-22) न मे भक्तः प्रणश्यति (IX-31) He has also promised to see that the Karmayogi, the follower of Nivrutti Marga who takes refuge in Him, though ever performing all actions, attains through His grace the eternal and imperishable abode, (B. G. XVIII -56)

It is clear that the Nivrutti Marga or the way of non-attachment does not want us to shun all actions; but points out the secret of successful living which is bound to result in our spiritual advancement and emancipation. We may be required to pray and wait for the arrival of an enlightened guru who could show us- the right path to follow. Till his arrival we may be gropping in the dark, completely engrossed in the affairs of the world, not knowing how to escape from the miseries of it. We are likely to suffer from the delusion that the actual path we are following is the right path, though it is not.

The idea of following Nivrutti Marga is more easily - preached than practised as it is not easy to follow the same. Our natural desire for worldly pleasure and egotism do not allow us to follow this path. It is only the enlighted gurus who can set examples to us by their living. We are to draw inspiration from them in this regard. Our scriptures also emphasize the Nivrutti Marga in unmistakable terms. We can hope to understand the merits and significance of this path from the close study of scriptures to which we may get ourselves initiated by able teachers wellversed in scriptures. It is not possible to grasp the full import of the acriptures without the able guidance as such competent teachers.

RELIGION AND MORALITY

By : DABADE K. B.
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An explanation of relationship between religion and morality has drawn the attention of philosophers, sociologists and thinkers of some other branches of knowledge. Religion is stated to consist of three elements, viz., the natural recognition of a supernatural (other than magical) * power or powers; the feeling of dependence on the power or powers ; and entering into relationships with the power or powers ; According to Gisbert,"In a strict and more accurate sense, the moral code is that body of rules or principles concerned with good and evil as manifested to us by conscience. The moral good (or evil) is essentially different from the utilitarian and sectional good ... ... But when we apply the term good to a man in the moral sense, we mean that he is living upto the moral code as generally understood, namely that he is trustworthy, faithful to his wife and children, honest in business, helpful to his fellowmen and similar qualities. [1] It is in this sense that the terms religion and morality, will hereafter be used, unless otherwise indicated. It has been proposed, to delineate priority, intimacy, dissimilarity, conflict and reconciliation between the two.

PRIORITY

Scholars are not agreed as to which of the two (viz, religion and morality) can claim priority.One group views that

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* Both magic and religion recognise a supernatural power or powers. However,magic is used as a supernatural means to try to obtain empirical ends. Religion is not used as a means but stands as an end in itself.

[1] Gisbert P. Fundamentals of Sociology : Orient Longans Ltd., Bombay. Second revised edition. 1959. pp. 183; 184.

religion precedes morality. Auguste Comte, Rene Descartes, John Locke, Paley and some other thinkers of this group advocate that religious laws are the moral standards. Non-violence in Buddhism and Jainism,fraternity in Islam,humility in Taoism, the ten commandments from the Bible,egolessness from the Bhagvadgita substantiate this view.

Some thinkers, on the other hand, assert that morality precedes religion. Immanuel Kant observes that religion is based on morality. According to Ferdinand Tonnies and Emile Durkheim religion is conceived to sanctify social and moral notions.

But we cannot say which of the two (viz., religious or moral code) came first. The two arose simultaneously and always one reinforced the other. The scientific investigations of several anthropologists and sociologists have revealed that religion and morality are universal although some of their forms vary, in time and space, in human society. Regarding universality of religion Majumdar and Madan write :

"Religion had been regarded as a product of civilization until Tylor gave convincing proof that primitive societies have their own versions of religious activity,not very different from that of civilized societies. Ever since Tylor's views were published no ethnographer has reported any primitive society without religious beliefs and practices". [2]

Professor Ginsberg, like the vast majority of scholars today, admits and is impressed by the striking resemblance of the moral rules found everywhere and adds :

" Indeed, recent ethnological work has shown that the most primitive people, those who live by gathering and hunting, have codes of morals which in some respects compare favourably with those found among otherwise more advanced people."[3]

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2 Majumdar D. N. and Madan T. R. : An intorduction to social Anthropology ; Asia Publishing house Bombay, First edition 1956 p. 151

3 Ginsberg, Sociology ; p. 197

Now let us see, how religious and moral codes always reinforce each other. The good is in accordance with the moral order, and the moral order is willed by a religionist. The fulfilment of a religionist's will and the performance of moral actions become thereby two aspects of the same process. Moral codes with such prescriptions as love, truth. justice, humility, honesty, abstention from theft etc. have prepared the way for the perpetuation of religious beliefs. Religious codes have strongly strengthened the prevailing morals of the group with their positive and negative sanctions such as the promise of life in heaven and punishment in hell after death. Hence, the question of priority of one over the other does not arise. Our discussion on priority obviously, throws some light upon similarity and intimacy between the two.

INTIMACY

An intimate relationship between religion and morality becomes still more evident when we clarify the two issues ; i) Whether there is a reciprocal causality between the two and ii) Whether an harmonious combination of metaphysical, religious and ethical elements leads to the highest spiritual development of man. The second issue is not entirely different from the first one - it is an elaboration of the former.

The point which has been frequently discussed is whether morality can exist independent of religion so that a man may be moral without being religious. Some scholars like Spencer, Russel, Huxley hold that persons can be moral without being religious. This becomes possible due to influences of family traditions, training and habits developed by many in their youth. For example, if we want to develop the virtue of fearlessness, we should try to do one fearless action every day. After a number of days we will find that that virtue is gathering force in us.

Gisbert argues that these thinkers are not logically justified in stating so, although a moral person sometime cannot be religious externally. Moral code binds every man to action.

This binding does not come from the individual or society but from God who is omnipresent, omniscient and omnipotent. If human will is the only reason for moral obligation, the same human will may be taken as the only reason for relaxing this obligation. The opinion of Jayaprakash Narayan in this context, is worth noting. ("The problem of human goodness is of supreme moment today. The idividual asks why he should be good. There is no God, no soul no morality, no life hereafter ; no cycle of birth and death. He is merely an organization of matter fortuitously brought into being and destined soon to dissolve into the infinite ocean of matter. He sees all around him evil succeed-corruption, profiteering, lying, deception, cruelty, power politics, violence. He asks naturally why he should be virtuous. Our social norms of today and the materialist philosophy which rules the affairs of men, answer back ; he should not. The cleverer he is, the more gifted, the more courageously he practises the new amorality, and in the toils of this amorality the dreams and aspirations of human kind became warped and twisted ......

I feel therefore convinced that man must go beyond the incentives to goodness")[4] .

K. Davis also seems to have taken more or less the same stand. He writes :

"It often happens that not all moral rules are embodied in religion.* Some of the lesser rules may be conceived purely in secular terms. Nevertheless, there is usually a feeling that the supernatural world is somehow connected with the whole group morality as a system"[5]

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[4] Vide Gisbert P. op. Cit ; pp ; 212-15

* Certain actions produce in an individual or in a community a condition of a ritual pollution or uncleanliness, from which it is necessary to be purified. Ritual uncleanliness does not in itself involve moral condemnation.

[5] Davis. K.Human Society ; The Macmillan Company, New York, 1967, p. 74.

I comply with the views expressed by Gisbert, Davis and other similar writers on this subject. But, I reiterate that neither could be achieved without the other. There is an antagonism between sensuousness and divinity. Divinity in us cannot grow unless there is decline in sensuousness and vice versa. The relation between them is inverse. The person whose mind is absorbed in senses cannot concentrate on God and he whose mind is absorbed in God cannot be sensuous Morality is the most effective weapon which can put an end to sensuousness. This implies that there is a reciprocal causality between religion and morality. They are interdependent like obverse and reverse sides of the same coin. If at all a man can be moral without being religious it is only upto a point. For stability and growth of morality he must seek the spiritual incentives.

Now let us make the second issue intelligible. Metaphysics, Ethics, Religion are closely interwoven as they deal with analysis, achievement and experience of ultimate reality respectively. They are as inseperable from each other in the highest spiritual development of man, as cognition, volition and affection which are inseperable for his highest psychological development. In this connection we quote the views of Dr R. D. Ranade in origin :

"The problem of the relation of metaphysics and morality has been a much - debated problem from very ancient times ; nor is the problem of morality and mysticism (religion)* in any way a less important problem. For, just as it is hard to decide as to which of the two - metaphysics and morality- should receive the primacy in the discussion of the development of man's consciousness as a whole, similarly, it is equally hard to decide which of the two-morality and mysticism plays an important role in that development. If we take into account, however, the integrity of man's consciousness as a whole, it would seem absolutely impossible, in the interest of the highest development of which man's consciousness is capable to sunder the intellectual from the moral, as the moral from the mystical element. Intelligence without the moral backbone might only degenerate into the cleverest forms of chicanery, and a mystic without morality, if such a one were possible, might only be a hideous creature who is a blot on the spiritual evolution of man. And again, just as morality to be ratiocinative, must be firmly linked into intellect, similarly for its consummation, it must end in the mystical attitude which alone is the goal and end of the life of men "[6]

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* ' Mysticism denotes that attitude of mind which involves a direct, immediate, first hand, intuitive apprehension of God".

Prof Ranade, R. D. : Mysticism in Maharashtra, Aryabhusan Press Office, Poona.First Edition, 1933 Preface,p.1. Viewed in this sense mysticism emphasizes the third element of religion.

DISSIMILARITY

Perhaps on account of close relation and similarity between religion and morality some thinkers like Matthew Arnold, F. H. Bradley, A.S. Princle Pattison and others have thought it fit to do away with the distinction between the two. But they seem to overlook the dissimilarity. It is true that the distinction between them should not be rigidly viewed for, many a time, the contents of codes of morality and religion are the same. Therefore, the only way to distinguish one from the other is in terms of authority and sanction attached to their respective prescriptions, rather than in terms of codes themselves.

Moral laws are rational. They derive their justification directly from the human interpretation of 'good' and 'evil.' The violation of the laws of morality is wrong. The sanction of a moral code comes from the apprehension of evil social results directly accruing from the conduct which the code forbids. There are two kinds of morality-individual and group

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6 Dr. Ranade R. D. : A constructive survey of upan ishadic philosophy ; Bharatiya Vidya Bhavan ; Bombay ; second edition. 1968 p, 211

The authority behind individual morality is the actor in whom critical spirit of ' good ' and 'evil' is well developed. The actor feels something like a need to conform to moral code. Otherwise, his conscience would trouble him. Therefore, it involves internal sanction.

The term ' morality ' is sometimes taken for those rules of behaviour which are related to social welfare. In this sense it is equivalent to the mores whose content is purely social. Its sanction comes from society and is as mainfold as are the social ways. The authority behind such morality is group itself. There is a greater feeling of horror about violating mores and a greater unwillingness to see them violated.

Laws of religion are superrational. Some supernatural (other than magical) power is accredited with the formulation of religious laws The violation of a religious law is a sin. Sin is the disobedience of a religious standard. An example of sin is sacrilege. For this we receive the wrath of God. Religion involves sanction which may be called suprasocial. Religious laws exercise an indirect control over our social relations because their foundation is in the suprasocial power. Its fears could supersede even the fear of a social or political force. The authority behind religion is, of course, divine.

CONFLICT AND RECONCILIATION

Is there any conflict between religion and morality ? The contention of some is that many traditions are granted licence by religion, even though morality considers them wrong. In the same way, many traditions though morally acceptable are objected to by religion. Religion is dogmatic as its laws are relatively permanent even if they may prove to be harmful. in a given context. Morality is progressive as its laws change with the conditions of society.

In a way. it is incorrect to think that the conflict between religion and morality as inevitable. As a matter of fact, both religion and morality possess dogmatic as well as progressive aspects. The more conservative religions resist the fresh moral insights and the social activities derived from advancing science. The dogmatic religious codes oppose the quest for truth concerning human origin, the employment of anaesthetics for the alleviation of pain, the practice of birth control, the permission of widow remarriage, the admission of divorce where marriage is a living death owing to the insanity or cruelty of either partner, prohibition of the devadasi system, elimination of occultism and religious fanaticism and other such practices. In its dogmatic aspect morality is no less an obstacle to progress than is religion. At one time, slavery was regarded as perfectly moral. Hedonism is a moral theory but does it make individual or social progress possible ?

So long as the code is based on dogmatic, false conception of law of nature or society, neither progress nor reconciliation between religion and morality is possible. The pure religious and moral codes are not opposed to the laws of nature and society. When pure religious and moral codes are directed towards desirable goals, progress becomes possible. The pure and progressive forms of religion and morality do not conflict with each other. Morality in its pure and progressive form conflicts with religionism and not with religion.

Max Weber and other writers provide ample evidence to prove the close relationship between the Protestant and Capitalistic developments and of the adjustment of religious code to the changing moral code. Max Weber points out that the ethics of Calvinism, in contrast to the religious teachings of preceeding age, paved the way for the growth of capitalism. For, the protestant ethic underscored those virtues like thrift, discipline, personal responsibility, selfhelp, and unremitting toil which were congenial to the capitalist spirit. Another instructive indication is, " the system of concessions, tolerances, mitigations and reprieves which the Catholic Church with its Official Supernatural morality has devised for the multitude",thereby seeking to adjust the rigor of religious code to the common temper of age.[7] An early zeal of Veersaivism, Brahmosamaj, Arya Samaj and other such reformist movements which became the motivating force against injustice, religious ostentation and other dogmas would bear testimony to this fact in the Indian context. Similar instances can be quoted from other religions also.

CONCLUSION

To sum up, in a fivefold way : (1) religion and morality arise simultaneously and have always reinforced each other and therefore neither is prior to the other ; ii) as morality helps to conquer sensuousness, it varies directly with religion ; iii) metaphysics, ethics and religion are inseperable for the highest spiritual development of man ; iv) the distinction between religion and morality is possible primarily in terms of authority and sanction attached to their respective codes ; v) no conflict prevails between pure and progressive forms of religion and morality.

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[7] Vide Maciver R. M. and Page C. H. : Society ; The Macmillan Press Ltd., London ; First edition. 1950, p.173 Quoted from the Introduction to John Dewey's Human Nature and Conduct (New York, 1922)

MUST ONE BE FRUGAL

By : R. RAJ RAO
M. A.

A common misconception that misses out the true essence of religion is that, to be a man of God, one must necessarily give up all the material aspects of earthly life, like luxuries and 20th century machine products conducive to a comfortable living, and lead a simple austere life using the bare necessities required for existence, and perhaps even practise self-immolation leading to torture. Thus people often believe that religious souls are those who eat very little, use the simplest of clothes, live in simple houses, and do not spend on goods conducive to comfort and convenience. It is therefore not uncommon to hear remarks like "he calls himself a sanyasin but travels by car " or " the other day I saw a priest at the movies "being made, often tongue-in-cheeks.

Such remarks, however, hold no water. A life-style devoid of all but the bare necessities required to keep one alive, known in Hindu religious parlance as the life of an ascetic (or the path of asceticism) may be one of the means, propounded by some schools of religious thought, but certainly not the only way out. Those schools which recommend the ascetic path usually do so because they believe that it is the only manner in which the ego or ' I ' can be dissolved. For example, in the olden days, the Shramana school of saints preached such a path as a means to submerge the ego. In the Vedas, a Hindu is advised to lead a highly simple and austere life in the last two of the four ashramas (vanaprasthashram and sanyas). These theories also presuppose that an excess of material goods will divert the mind of a spiritual aspirant from thoughts of God, and lead him away from his goal.

But it must be reiterated that this is not the only method of wriggling out of the clutches of the ego. The conclusions of the Buddha in this regard are highly significant. Before Prince Siddharth Gautam got his **Sambodhi** or enlightenment, he deliberately put himself to the severest possible rigours and tortures to see if these would help liberate him. He fasted to such an extent that there was a stage when his backbone and stomach literally touched each other, and could clearly be seen through his outer skin. For days on end he would lie on a mat of animal dung in an attempt to overcome feelings of abhorrence and unpleasantness. But soon he found that these penances were of no avail, because rather than liberating an individual, they only aggravated the psychological tensions of his mind. He was thus not slow in concluding that while a life of extreme luxury could be incompatible with the spiritual life, self-molestation and torture were, on the other hand, equally distressing. He thus decided to live a life balanced between the two extremes of too much comfort and too much austerity. This path, popularly known as the the Middle Path, finally led him to his goal of enlightenment.

Whatever be one's concept of God-a purely rationalistic approach of equating God with moral perfection, or the mystic's approach of looking at God as a Supernatural Being,-it must be realized that in no direct sense is the path of frugality related to the attainment of God. An individual may use all the possible material goods in the world and yet be close to God as Swami Vivekananda puts it, while another may lead a life of rags and yet be miles away from Him. The former individual may have cultivated detachment to such a great extent that neither would the disappearance of these goods trouble his mind with sorrowful feelings, nor would their presence inflate him with ecstatic joy and happiness. Such an individual would use these goods only because they are a characteristic feature of his times, and more significantly, because they would enable him to do his work with a greater degree of involvement in it. To illustrate, a man of God who travels in cars or aeroplanes only in order to save time, to be able to do more work, is not being untrue to himself. For him, the means he uses have a purely functional value and nothing beyond. To him, the attainment of God remains a distinct possiblity, although he does not follow the ascetic path.

For the individual who follows the path of Karma Yoga that requires him to live amidst people and detachedly perform his usual chores, the proposition of leading an ascetic life becomes very difficult, if not impossible. This is because the practitioner of the yoga of action has to live in cities or towns which are centres of activity, and cities and towns are surrounded by all sorts of material goods. Although the Karma Yogi will not be a slave to such goods,he on the other hand, will find it difficult to evade them as a means.

The question that therefore arises is, is there any need for the man of God to be frugal at all ? In the light of all that has been said above, the answer is ' no.' But the significance of leading a simple, austere life can be looked at from an altogether different standpoint, as the members of the Gandhian school of thought do. According to Mahatma Gandhi's view, when an individual has mastered the concept of universal and altruistic love, the whole of creation becomes equal to him. There is now no difference to him between his " near and dear " ones on the one hand and "outsiders" on the other. All are now his brothers. Shouldn't he, therefore, try to identify with them by living in the same conditions that they live in, just as he would invariably try to adjust his living conditions with those of his blood relations? For example, no normal individual, would like to lead a highly comfortable and luxurious life when his own wife, children, parents, brothers and sisters are rotting in poverty. Most probably, he will try to distribute his wealth among them to remove the disparities that would make them feel inferior. This would be his method of alleviating their suffering.

When he looks at the whole of creation as one, it would naturally require him to extend the above principle here as well, and try to identify with the common lot of the people around him. If all the people around him live in comfort and luxury, he too will have no objection to living so. But when they are steeped in poverty, suffering and disease, without enough to eat and wear, and without a roof over their heads his conscience would automatically repel him towards goods of comfort and luxury.

When the economic condition of the majority is poor, ostentatious living or even a standard of living higher than average is likely to generate feelings of want in the majority to possess what the minority have. And while the minority who actually possess these goods can perhaps do so without any emotional attachment towards them, it is extremely difficult for the majority who do not possess them to be able to get rid of the emotional attachment, until such time that they are able to possess these items themselves and gratify their desires. But on account of their poor economic condition, this may never be possible. This would therefore mean that desires and expectations would keep on increasing, leading to attachment, and attachment in turn would arouse misery and suffering. People would also be led to working solely with the idea of the rewards in mind, and as the rewards in this case would mean more than enough to be able to satisfy their lofty desires, they would not be easily forthcoming. This would result in a highly vicious circle.

To conclude, while it is not necessary that the ego must only be erased by practising austerities, identification with the majority is an intelligent and wise idea, if only for the feelings of resentment and expectation that it prevents from harboring. A perfectly detached person may thus live in comfort and luxury in affluent countries where such is the life style of the majority, but may switch over to a more modest existence back in India. While this idea is not incompatible with the attainment of God, it is at the same time reasonable and practical.

◆

J. Krishnamurti - An introduction

- R. B. Joshi

Who is he ? Many of us do not know. There is no special philosophy of his, nor he has taken shelter of anybody's for propagation of what he has to say. He does not follow anybody nor he likes following. For more than fifty years he has been moving around the world talking, listening, discussing with people of every sort. He is now 85.

We, in general, have lot of problems in our day-to-day life, some on worldly matters, some on ' other ' worldly matters, compartmentalising our living, and then trying to solve them through the help of our sacred books, saints and all that.

" Do you ever ' see ' your problem ? " he asks. This seeing reveals the whole structure and nature of the problem. The ' seeing ' is not the analysing of the problem; it is not the revealing of the cause and effect. It is all there, laid out, as it were on a map. It is there for you to see, and you can see it only if you have no stand from which to look and this is our difficulty. We are committed and inwardly it gives us great pleasure to ' belong '. When we belong, we become irrational, violent and then we want to end violence by belonging to something else. And we are caught in a vicious circle, and this is what man has done for millions of years and he vaguely calls this " evolution."

Krishnaji's thoughts are revolutionary in a way, because they do not fit in our traditional line of thinking. The impact of our tradition is so deep, that we do not easily grasp what he says. Although we find his approach logical, it goes hard for us to accept. Krishnaji does not like us to accept or reject what he says. " See and understand your problem for yourself, as you see your image in a mirror Don't open a gospel for its solution nor ask any one its answer. Walk on, as if you are alone. As you walk, the path is laid; there is no path to truth ".

Once a person asked him about religion and enlightenment. He amplified his problem saying, "All so-called religious people have something in common. They are looking for something which they variously called Nirvana, liberation, self-realisation, eternity or God. Their goal is defined and held before them in various teaching and each of these teachings has its set of sacred books, its disciplines, its teachers, its morality, its philosophy, its promises and threats a straight and narrow path excluding the rest of the world. These people sacrifice ordinary living for some imaginary goal. All this is called religion. The whole thing stinks to high heaven. This search for elightenment causes great havoc and people are sacrificed in its sake. Is there in fact any such thing as enlightenment, and if so what is it ?"

Krishnaji says, " If it is an escape from everyday living, everyday living being the extraordinary movement of relationship, then this so-called realisation, this so-called enlightenment, or whatever name you like to give it, is illusion and hypocrisy. Anything that denies love and the understanding of life and action, is bound to create a great deal of mischief. It distorts the mind, and life is made a horrible affair. After all, living is more important than any idea, ideal goal or principle. It is because we don't know what living is that we invent these visionary, unrealistic concepts which offer escape. The real question is, can one find enlightenment in living, in the everyday activities of life, or is it only for the few who are endowed with some extraordinary capacity to discover this beatitude ? Enlightenment means to be a light unto oneself, a light which is not self-projected or imagined, which is not some personal idiosyncrasy. After all, this has always been the teaching of true religion, though not of organised belief and fear ".

" Generally when we speak of religion, it, creates the camp of the professionals and specialists versus the rest of the world. But religion is not separate from life; on the contrary it is life itself. It is this division between religion and life which has bred all the misery you are talking about.

So we come back to the basic question of whether it is possible in daily life to live a state which, for the moment, let us call enlightenment ? "

" Enlightenment is a state of negation. Negation is the most positive action, not positive assertion. Most of us so easily accept positive dogma, a positive creed, because we want to be secure, to belong, to be attached, to depend. The positive attitude divides and brings about duality. The conflict then begins between this attitude and others. But the negation of all values, of all morality, of all beliefs, having no frontiers, cannot be in opposition to anything.

A positive statement in its very definition separates, and separation is resistance. To this we are accustomed, this is our conditioning. To deny all this is to deny oneself, and oneself is the conditioned entity who continually pursues a conditioned good. To most of us negation appears as a vaccum because we know activity only in the prison of our conditioning, fear and misery. From that we look at negation and imagine it to be some terrible state of oblivion or emptiness. Negation is the state of enlightenment which functions in all the activities of a man who is free of the past. Negation is freedom, and it is the free man who lives, loves and knows what it means to die ".

"There is no path to enlightenment, no guru, no system that can reveal its beauty, its ecstasy comes only when there is love "

The same questioner asked him, "Does it bring any new understanding of the nature of the universe or of consciousness or being ? All the religious texts are full of that sort of thing. '

Krishnaji enlightens, " It is like asking question about the other shore, while living and suffering on this shore. When you are on the other shore you are everything and nothing, and you never ask such questions. All such questions are of this shore, and really have no meaning at all. Begin to live and you will be there without asking, without seeking, without fear. "

* * *

On the Concept of Rashtra in Ancient India

— Prof. Sudhakar G. Deshpande
M A.

‘राष्ट्र’ a word, is as old as the Vedas. It appears in a number of hymns of the Vedas[1] and also later literature. Its mere existence or appearance in ancient treatises, however, does not go to prove that it had then the same connotation as is attributed to it today. But, it cannot, at the same time, be said with absolute certainty that it had no such meaning which it is supposed to have acquired in the course of time. The present article is an attempt in that direction to point out whether ‘राष्ट्र’ remained only ‘ a word ’ with the ancient Indians or it gradually attained the status of ‘a term’ with conceptual import and exactitude.

According to Macdonell[2] ‘राष्ट्र’ in Rigveda and later, denoted ‘Kingdom or 'royal territory’. Ketkar S. V.[3] holds the same view. Satvalekar[4] interprets ‘राष्ट्र’occuring in expressions like ‘समुद्रपर्यन्तायाः पृथिव्याः एकराट्’ A. B. ‘वूर्ष्मन राष्ट्रस्य ककुदि’

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1) ममद्विता राष्टम् क्षत्रियस्य .. । Rg 4.41.1
राजा राष्ट्रानां पेशः नदीनं । ... Rg 7.34.11
न दूताय प्रह्ये तस्थे एषा तथा राष्ट्रम् गुपितम् क्षत्रियस्य ।
Rg. 10.109.9
अग्नि सोमः वरूणः ते च्यवन्ते परिऽआवत् राष्ट्रम् तत् अवामि आऽवत्
Rg.10.124.4.
स मे राष्ट्रं च क्षत्रं च पशूनोजश्च मे दधत् । AV. 10.3.12.
सा नो भूमिस्त्विषि वलं राष्ट्रे दधातूत्तमे । AV.12.1.8
ये देवा राष्ट्रभृतोऽभितोयन्ति सूर्यम् ।
तँष्टे रोहितः संविदानो राष्ट्रं दधातु सुमनस्य मानाः । 13.1.35.

2) Macdonell : Vedic Index Vol 1, p. 456.

3) Ketkar S. V. : Maharashtriya Jnan Kosha Vol. 3 p. 423

4) Satvalekar : AV. Matrubhumi and Swarajyashasan, Swadhyaya Prakashan, Pardi, P 1-3, 106.

A. V.3 , 4, 2, 'राष्ट्रे दधातूत्तमे, A. V. 121. 8, to mean territory under kingly rule. Satvalekar, in a separate note on 'राष्ट्र' however, states that 'राष्ट्र' in the Vedas, does not simply mean either 'जन' (people) or 'देश' (territory). He etymologically defines it thus 'राजते तत् राष्ट्रम्' i. e. a group (people) which shines by its glory and splendour and asserts itself as distinct entity.

The word 'राष्ट्र' in the Vedas does not seem to possess a distinct and definite meaning It has sometimes been interpreted to denote 'Kingdom' or 'territory' under kingly rule (राज्य). at others, it is left uninterpreted-untranslated clearly to mean people (जन). It appears that the word' राष्ट्र ' in the Vedas signified people (primarily) under kingly rule. In other words, it may be said that ' राष्ट्र ' then conveyed a sense broad enough to mean something akin to a nation-state of modern political terminology.

Though not in the Vedas, in later ancient Indian political terminology, 'राष्ट्र' and 'राज्य' have been used as two distinct terms with a definite meaning. 'राष्ट्र' continued to denote 'people' as is evident from Mahabharata[5] and 'राज्य' acquired a special connotation with the development of full-fledged theory of 'सप्ताङगराज्यम्'. ' राज्य ' according to this theory. is not a gross amalgamation or a mere assemblage of seven constituents but a living organism as the constituents are significantly called ' अङ्ग ' or ' अवयव '. Kautilya[6]

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5) Mahabharata-Bhandarkar Institute -

राष्ट्रस्यै तत्कृत्य तमं कर्म राज्ञ एवाभिषेचनम् ।
अनिन्द्रमवलं राष्ट्रं दस्यवोऽभिभवन्तिच ।। 12 67.1.
अराजकेषु राष्ट्रेषु धर्मो न व्यवतिष्ठते ।
परस्परं च खादन्ति सर्वथा धिगराजकम् ।। 12.67.3
योगक्षेमोहि राष्ट्रस्य राजन्यमुच्यते ।! 12.68.7

6) R. P. Kangle : The Kautilya Arthasastra,
Bombay University. Bombay.

स्वाम्यमात्य जनपददुर्ग कोशदण्ड मित्राणि प्रकृतय: । 6 1.1

enumerates these constituents thus : 'स्वामी' अमात्य, जनपद, दुर्ग, कोश,दण्ड, मित्र ' Manu[7] and others also mention these constituents but substituting ' राष्टम् ' for ' पूरम् ' ' पूरम् ' for ' दुर्गम् ' ' वलम् ' for ' दण्डम् ' and ' सुहृत् ' for ' मित्र '. It is significant to note that ' राष्ट्रम् ' as a substitute for ' जनपद ' comprises in it both ' जन ' (people and ' पद स्थानम् ' (land-territory) in it. This becomes amply evident with Somadeva [8] who defines ' राष्ट्र ' as a place abounding in animal, agricultural and mineral wealth. The most remarkable emphasis on the characteristic features show that the ancient Indian concept of ' राष्ट्र ' comprised in it the concern for both people and conditions essential for sustenance of their life on earth.

The above discussion sheds ample light on the fact that ' राष्ट्र ' in ancient Indian political thinking combined in it both people and the land or territory they lived on. It seems it was their feeling and a contention that ' राष्ट्र ' seeks and invariably requires to seek land or territory for its life and sustained survival of life as a ' राष्ट्र. '

Ancient Indian political thlnker like Gautama[9] further enlightens us on the fundamental aspect or characteristic of paramount importance. According to him people perfectly integrated and organized ' लोकसंघ ' to form a ' राष्ट्र '. It is too obvlous to mention as to how and why people should

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7) Manu : स्वाम्यमात्यौ पुरं राष्ट्रं कोशदण्डौ सुहृत्तथा ।
सप्तप्रकृतयो ह्येता सप्ताङ्ग राज्यमुच्यते ।। 9.294
Kamandaka : स्वाम्य मात्यश्च राष्ट्रश्च दुर्गकोषो बलं सुहृत् ।
एता वदुच्यते राज्यं सत्वबुद्धि व्यपाश्रयम् ।। I.16
परस्परोपकारिदं सप्ताङ्गं राज्यमुच्यते ।। 3.1
Zukra : स्वाम्यमात्य सुहृत्कोश राष्ट्र दुर्ग वलानिच ।
सप्ताङ्गमुच्यते राज्यं तत्र मूर्धौ नृप: स्मृत: ।। 1.61

8) Somadeva : पशुधान्य हिरव्य संपदा राजेत इति राष्ट्रम् । 19.1

9) Gautama Dharmasutra : लोकसंघाते लोके राष्ट्र इत्यर्थ : । 8.

feel integrated and get organized into One Whole. Gautama thus emphasises the most important spiritual ingredient i. e. feeling of oneness leading to ' a Will to be a ' राष्ट्र ' in his aphorestic expression.

Summing up, it may be said the ' राष्ट्र ' in ancient Indian thinking was not ' a word ' with a gross and vague meaning but ' a term ' with a conceptual connotation. Political thinkers in ancient India seem to be aware of the nature of ' राष्ट्र ' as ' a reality within ' and yet they don't seem to be blind to its inevitable, external manifestetion.

Interpreted in the light of the above discussion the concept of ' राष्ट्र ', in the expression ' समुद्रपर्यन्तायाः पृथिव्याः एकारटि इति '. become significantly suggestive of the sublime and lofty ideal before the ancient Indian thinkers. '

Heroic Sacrifice for God

The path of **Hari** is only for the brave and not for cowards One must be prepared to offer one's head before thinking of taking the name of God. He who is prepared to sacrifice his own son, wealth, wife and even head, will alone enjoy Supreme Bliss. People prepared to lose their lives, take a plunge in the ocean to gather perals. They challenge death in the face and lo ? they are relieved of their heart-pangs. While those standing on the shore enjoying fun, do not get even a **cowrie**. The path of devotion is a flame of fire. People recoil at the sight. But those who leap into the flame enjoy the highest bliss, while the on-lookers are signed. "God-intoxicated devotee alone can realise the bliss of devotion. He alone can witness day and night the sport of the Lord.

R. D. Ranade-(M. H. P.-44.)

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Is the Guru Overglorified in the Hindu Tradition?

– Arvind Sharma

I

Even though it is true that some prominent Hindu figures in modern times such as Mahatma Gandhi[1] and Ramana Maharsi[2] did not have a Guru, by and large the Hindu tradition accords in important place to the Guru in its scheme of things.,[3] Even Mahatma Gandhi theoretically admits the importance of a Guru[4] and Ramana Maharsi[5] was himself looked upon as one by others.

This importance of the Guru has sometimes either led

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1. Mahadev Desai, tr., **An Autobiography or The Story of My Experiments with Truth** by M. K. Gandhi (Ahmedabad : Navaguran Publishing House, 1948 [first edition 1927]) p 113.
2. Arther Osborne. ed., **The Collected Works of Ramana Maharshi** (London : Rider & Company, 1959) preface.
3. See Jan Gonda, **Change and continuity in Indian Religion** (The Hague : Mouton, : 1965) p. 233 etc.; Margaret and James Stutley, **A Dictionary of Hinduism** (London : Routledge and Kegan Paul, 1977) p. 107. Also see Benjamin Walker, **Hindu World** vol. I (London : George Allen & Unwin, 1968) p. 447; **Webster's New International Dictionary of the English Language** (Springfield, Mass. : G. & C. Merriam & Co., 1953) p 1180; **The Encyclopedia Americana** Volume 14 (International Edition) (New York: Americana Corporation, 1977) p. 208; Claude Alan Stark, **God of All** (Cape Cod, Mass. : Claude Stark Inc., 1974) p. 30 fn. 16, p. 42 fn. 12 etc. For a personal account see Manly Palmer Hall, **The Guru by his Disciple** (Los Angeles: Philosophical Research Society, 1944).

4) Mahadev Desai, tr, **op. cit.**, p. 113.
5) Arthur Osborne, ed., **op. cit.**, Preface.

to an exaggerated idolisation of him[6] or has at least been depicted as such. Consider, for instance the following description;

> Frequently the living guru himself is actually worshipped Lights are waved before him, incense burned in his presence, hymns are sung and prostrations made. A form of **Charana-puja**, ' foot-worship ', is also performed by making offerings of flowers and money at the feet of the guru. In some cases reverence proceeds to even more curious forms. The guru's feet is washed and the water in which this is done is passed around to his followers who drink it. More rarely, betel or fruit is offered to him to chew and the the masticated bolus is returned into the hands of the chela who proceeds to swallow it himself. When the Guru expectorates the disciples even try to intercept this for a similar purpose.[7]

II

The purpose of this note is to inquire the extent to which the Guru enjoys unchecked spiritual hegemony in the Hindu system on the basis of Upanisadic material.

A consideration of the Upanisadic material reveals the following interesting points.

1) Devotion to the Guru is certainly advocated. Thus the Svetasvatara Upanisad Concludes on the following note.

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6) See Swami Nikhilananda, **Self Knowledge** (Madras : Sri Ramakrishna Math, 1947) Appendix : Eight Stanzas in Praise of the Guru; also see James Hastings, ed,. **Encyclopaedia of Religion and Ethics** (New York : Charles Scriber's sons, 1927) vol. II, 546-7;vol. III, 367; vol. VI, 705; vol X 559, vol. XI. 331 vol. XII 582.

7) Benjamin Walker, **Hindu World** vol. I (London : George Allen & Unwin 1968) p. 419-420.

> If these truths have been told to a high-minded person who feels the highest devotion for God, and for his guru as for God, then they will surely shine forth (as inner experiences) - then indeed, they will shine forth.[8]

2) It is clear, however, that the fallibility of the Guru is clearly recognised This becomes clear from a consideration of the following passage in the Taittiriyopanisad which contains an exhortation to the departing student.

> Do not neglect your duties to the gods and the Manes. Treat your mother as God Treat your father as God. Treat your guest as God. Whatever deeds are faultless, these are to be performed, not others. **Whatever good works have been performed by us, those should be performed by you-not others.**[9]

3) It is clear that certain qualifications are expected of a Guru. This is suggested by the following passage from the Mundakopanisad :

> Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samid) in his hands and approach that preceptor alone who is well versed in the Vedas and is established in Brahman.[10].

III

It is clear, therefore, that the role of the Guru as recognised within the Hindu tradition has been grossly exaggerated in some modern writings when reviewed in the light of Upanisadic evidence. It is also possible that the tradition itself may have tended to exaggerate the importance of the

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8. VI. 23 Swami Nikhilananda, tr., **The Upanishads** vol. II (New York : Harper and Brothers, 1952) p. 143.

9 I. XI. 2 Swami Nikhilananda., tr., op. cit., vol. IV, p. 34.

10. II.2.12 Swami Sivananda, tr., **Principal Upanishads** vol. I (Rishikesh ; Divine Life Society, 1950) p. 338.

role of the Guru, from an Upanisadic point of view, with the passage of time as the access to Vedic literature itself became restricted.[11]

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[11] Haridas Bhattacharyya, ed., **The Cultural Heritage of India**. (Calcutta : The Ramakrishna Mission Institute of Culture, 1937, 1956) vol. I p. 8; vol. II p. 407-8; vol. III p. 89, 343, 462, 531; vol. IV p. 368-9.

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Method of Meditation.

Sit silent, compose thy mind and make it pure and then happiness will know no bounds. God will certainly come and dwell in the heart. This will be the result of the long effort. Meditate time after time on God's Name **Rama, Krishna, Hari.** I declare that this will surely come to pass if thou has one-pointed devotion. The uttering of the Name of God, is indeed, an easy way of reaching Him. One need not go to a distant forest. God will Himself come to the house of a Saint. One should sit at a place, concentrate his mind, invoke God with love and utter His name time after time. I swear by God's Name that there is no other way for reaching God...

- B Ranade - (M.M.)

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Lead on thou kindly light

Smt. S. S. Pattani.

What is this life, full of snare,
We have no time to sit and pray :

This universe of your creation,
Is full of wonder and fascination,
It engages our entire attention,
And we neglect our obligation,
To you the Lord of creation,
Do forgive your erring children.

You created man in your image,
You endowed him with intellect
It made life comfortable, adventurous,
But we consider ourselves masters,
We doubt your very existence.
Do forgive your erring children.

You gave man power of imagination,
It helped him in his creation,
Of world of thoughts and emotions,
Which in arts find expression,
These are man's proud heritage,
But you our creator we neglect.

The kingdom of heaven is within,
If we knock, we will be let in,
If we stop wandering in the world
And turn towards the inner door
Lead us thou to heavenly gate,
Give us glimpse of divine state.

* * *

Freedom And Determinism

- S. H. Divetia

The first trouble about this problem is that it is virtually impossible to view it impersonally. In a sense, this problem of the freedom of the will is the most personal of all philosophical problems. It does not matter to us whether the causal theory of physical objects is true or the phenomenalist theory is true, but we do feel somehow or other our desire to be free intrude into our analysis.

But on the other hand it is imperative that solutions based on ‘ the will to be free ’, felt freedom ’ should not be allowed to count. No amount of strong belief can turn belief into a fact. I may strongly believe that India is the best country in the world, but that does not mean that as a matter of fact this is so. The feeling of freedom that we have is due to the fact that we human beings are goal seeking creatures. The Possible sources of constraint that mostly lie in the past are not observed by us because our eye is fixed on the goal to be achieved The facile solution of extreme indeterminist based on the feeling of freedom merits Spinoza's stern rebuke that if a stone were conscious, it would consider itself freely falling.

The linguistic philosophers believe in a pragmatic relationship between ‘ ought ’ and ‘ can ’ A free act is not an uncaused act but an unconstrained act So the reign of determinism is irrelevant to the problem of freedom of will. Moreover as Prof. Wisdom has so many times said we are carried away by a primitive superstition that we are bound by causal chains all round. There is no causal nexus.

On the regularity view of causation cause under a certain set of conditions precedes the effect, but it is always possible that it could have happened otherwise; of course sometimes there are internal constraints but these can be removed by persuations. We must always remember that moral language is persuasive language and differs from factual language.

While this analysis has value upto a point, it does not go far enough. Following Faulwan was I will distinguish between (a) freedom from (b) freedom to (c) freedom for, and (d) freedom with.

a) When some constraint is lifted we say that we are freed e. g. freedom from slavery.

b) Freedom to – It is the power to act in a particular way, say freedom to drink and we complain that prohibition has prevented us from achieving this freedom. Most of our fundamental rights stress this. e. g. right to work.

c) Freedom for - Is the power to commit oneself to an ideal e. g. in a socialist society men will be free for a leisured civilized life.

d) Freedom with – Man is a part of a wider while and no human being can be really free unless others are free also and a harmony of liberated selves is achieved.

My complaint against the linguistic analysis of the freedom of the will is that 1) they have insufficiently analysed the word ' free ' and have failed to notice the last two types of freedom human beings want, namely freedom for and freedom with. 2) they have not viewed the problem in its proper perspective. Locke himself realized this when he said, ' Don't ask whether the will is free but ask whether man is free '. The answer to the latter cannot be given till we have some sort of a world view of man's relations with the cosmos. But this would be to give some but of a metaphysical answer, but by their self-denying ordinance of refusal to connect language and reality properly the linguistic solution of the problem requires to be reconsidered and reformulated.

C. A. Campbell in his article - Is Free will a Pseudo-problem has rightly protested against too facile a solution of the problem, namely taking some one case as a paradigm of free action and showing by contrast that other actions are unfree. (The argument from the paradigm case of the smiling bridegroom.

Campbell distinguishes between reflective and unreflective approaches to the problem of moral responsibility. An unreflective person will be satisfied to say with Ayer and others that our actions are causes as well as effects. So the reign of causation does not affect the question of freedom of the will. But a reflective hard headed philosopher will insist on asking that the analysis should be pushed further and not stop at desires and volitions What made me 'desire' this rather than that Psychoanalysts have shown that our desires are due to unconscious motives we did not choose our character nor did we choose the thousand and one hereditary and environmental factors that shaped our character. Also we cannot choose our own parents or our country. Campbell concludes that if we reflect enough determinism gives us freedom in a very limited sense and this Truneated freedom is not enough for ethics. C. D. Broad has pointed out that what is wanted is 'categorical substitutability' meaning that if I had done Y instead of X there must be a clear sense in which one can say that I could have chosen X instead of Y if I had wanted so to choose. And this must not be qualified by conditional clauses. We require, in other words, not only that the agent was not compelled or constrained, but also that ' he could have chosen otherwise than he actually did ' and this does not mean ' could have if ...'

But there is a real conflict here The reflective philosopher is painfully aware, as C. D. Board himself is aware, that this is to ask for the impossible. Hence one is forced to conclude that if we analyse the word ' free ' in all its various empiric uses the philosophically important sense of 'freedom' viz categorical substitutability i. e. freedom from constraining conditions is left out Hence Kantians regard freedom of the will as a postualte. But this philosophically important sense of freedom can not be had & has to be treated in the following manner. There is a limit to saying but still I ought to have done so. i. e. Suppose someone asks me ' why did you not go to Kerala for the philosophy conference '. I reply ' I was busy editing my book '. Then if he still persists in saying ' You could have left it at some other day and still should have gone to Kerala '. I reply irritatingly ' But I could not have left it at a later date but he would persist but still you ought to have gone to Kerala and edited your book in the train .' I reply ' but I could not write the book in a crowded train ' and if he still persists in shouting 'But still you ought to have gone to Kerala. ' Then I just turn away and shrug my shoulders. We agree to differ and there is a stop to our discussion.

There are two more points to be considered between deterministic view and indeterministic one. That is the challenge of recent physics and psycho-analysis philosophers of rival schools of thought have been unduly elated or unduly depressed (according as they want indeterminism or determinism) by recent discoveries in physics. Some philosophers have concluded that recent findings in physics have made the problem of free-will evaporate into thin air. If an electron is free to jump I am free to take my summer holidays either at a hill station or at the sea side. Now reading between the pages of physics is a very questionable enterprise. Physics these days has become too difficult even for physicists. Also physical discoveries have proceeded at such a fast rate that in these days of talk of left-handed and right-handed neutrons ' antimalter ', and the rest, one does not know what to conclude. Also we loosely talk of physical discoveries without first inquiring what it is like to discover something in physics.

But I would like to stress that we must distinguish between the epistemological problem of indeterminacy in physics from the ontological one (1) we cannot know the position and momentum of an electron at the same time. If this is so, then all we can say is that a certain region of our knowledge of causal law has its limits. (2) The principle of indeterminancy is part of a total physical theory and the ' particle ' referred to is not a physical unit but it is what we call an electron. Heisenbergs principle is not a report of what one discovers as a result of trying to perform certain measurements but it is a defining element of quantum theory (Munitz

Relativity of Determinism.) So we are not entitled to conclude that there is reign of either determinism or indeterminism in the universe which is what is wanted. For it is man's relation with the cosmos that it is to be taken into consideration. At the most we can say that ' physics ' has become indeterministic. We can only take up attitudes whether there is determinism or indeterminism, we cannot make statements which can be rendered true or false.

But the finding of psycho-analysts constitute a formidable challenge indeed and this makes the conflict about freedom of the will really sharp. How far can character transformation be achieved by therapy ? The degree of cure achieved will be the degree of freedom. If that is so, then one must either be prepared to give up the philosophical sense of freedom unhampered by ofs and buts and be content with the limited sense of freedom or postualate a higher freedom. Because the dilemma is a real one, the problem of the freedom of the will is perennial one and is not a pseudo problem. Wittgenstein pointed out that ' freedom of the will consists in the fact that future actions cannot be known now ' but this is not enough to solve the real conflict as my readers must have seen To sum up :-

1) The problem has not been viewed dispassionately by indeterminists, determinists or linguistic philosophers.
2) The anlaysis of ' freedom ' does not go far enough. If freedom is defined as absence of constraint, it is too negative.
3) The conflict between constraining influences and the real urge for freedom must be brought home properly in the minds of readers.
4) The connection or lack of connection between progress of psychology and physics on the one hand and the problem of the freedom of the will on the other must be precisely stated.

The conclusion is that at least Psychology has the deciding vote. But for this not only psycho-analysts but other branches of Psychology namely the role of ideals in shaping conduct and other branches of Para-Psychology also need to be developed. When we discard false notions of freedom and responsibility freedom in the genuine sense will stand contrasted with illusory freedom.

Man when he is bound by the highest ideal, is most free because he has become a slave to that ideal. This is the ultimate paradox of the freedom of the will.

* * *

Spiritual Anchorage

In the midst of great worries in these troublous times, we have to depend upon the spiritual anchorage. I am sure, in God all things will be right. Let us pray to Him that He may give us strength and light to visualise His purpose.

In the life of every person, there arise certain occasions when one has to show the greatest courage of the soul and steadfastness in devotion to spiritual life. Very often inspite of the dark clouds and the heart breaking thunder, the face of God may appear in the lightening in the midst of suffering and sorrow.

R. D. Ranade-letters

* * *

The Quest

-Dr. (Miss) Falita Bharucha

Incredible speed of travel and new media of instantaneous communication has contracted the vast expanse of our earth into a small neighbourhood. There is a growing conviction among thinking people that an era of peace and understanding in required by bridging the gap between religious and philosophical thought with scientific technology.

The essence of this article can be snmmarized by a story recounted in a famous religious classic called " Acres of Diamonds " by Russell Convwell about seventy years ago. It tells the story of a man who searched the world for riches, never realizing that treasures were buried in his own backyard.

' The Quest ' expresses man's attitude on the border line between the empirical and the transcendental self. The history of the major religions of the world is man's upward climb to a divine source.

Plato himself said that " There does not exist, and there shall not, any treatise by myself on the matter ". For Philosophy is a conversation in which the soul catches fire.

There have been not only mystics who have felt an ' Absolute Rediance ' but also mathematicians who have been absorbed in a timeless mystical relation with numbers. Poets have also been aware of this peculiar metaphysical propensity. Quoting Shelley's words ;

" The one remains, the many change and pass,
Heaven's height forever shines, Earth's Shadows fly;
Life, like a dome of many-coloured glass,
Stains the white radiance of eternity ".

The discussion of our problem of ' The Quest ' is related to questions like;

a) What is the nature of religious knowledge and how does it affect the lives of men ?

b) What can I learn from others and what can they learn from me ?

c) In what way are we like people of other faiths and in what way are we different ?

We shall try to answer the above questions by discussing the concept of 'The Quest' in terms of the following aspects ;

i) The Desire to worship.
ii) Many seek for God.
iii) Religion expresses many things.
iv) Religion faces new demands.
v) Learning about other faiths
vi) Your Religion and you
vii) Bridging the gap between Scientific technology and religious thought,

The desire to worship is mainly the Quest that is triggered by man's impulse for reverence to a higher source. However this search for GOD has been symbolized differently in various cultures and countries. Perhaps it is the spiritual nature of man that cannot completely bifurcate him from his need for a spiritual encounter.

Men who shared a common path in their desire to worship formed a particular cult. They were motivated by the belief that God is there. Seeking God was not merely a spiritual endeavour but also a social togetherness.

Religion means different things to different people. The primitive man was satisfied by animal sacrifices and superstitions. It can be represented by a pandit engrossed in his puja in the mandir or the priest in his Church pulpit or the mother who prays silently for her offspring. Historian Arnold Toynbee had this conviction when he said :

" I was brought up in the belief that my religion held the key to the mystery of existence ; but I have come back to the belief that this key is not held by my ancestral religion exclusively. Since this is the religion in which I have been brought up, my own and earliest approach to the mystery will always lie along this path But this need not prevent me from also realizing that there are other paths which are for people bred in other traditions ".

Indeed great religions should be viewed as different dialects by which man speaks to God, One can think of worship by remembering that at every moment somewhere there is a Hindu chanting his mantra, a Moslem kneeling in his Mosque, a Parsi attending to his sacred fire, a Buddhist at his shrine, and the Catholic at his holy cross.

Religion faces new demands because gaining spiritual understanding is the challenge of our time.

The power to kill which man has devised is causing him to re-examine the vaunted phrase " Only religion can save the World ". When Albert Einstein realized what had been done with his basic equations on the conversion of mass into energy, he stood aghast. He pleaded to the leading powers of the world to stop destruction for he believed in spiritual understanding between men.

Learning about our faith begins when we try and discover what role other faiths play in the life of its adherents It is necessary that we examine other forms of spiritual experience through the eyes of those whose background has identified them with a culture different from our own.

When we consider the problem of " Your Religion and You ' We are confronted with the following aspects :

a) Is it a personal discovery ?
b) Is it our greatest possession ?
c) Do we work at our faith ?
d) Is there a final revelation of God ?

These questions can be answered by each individual for himself. One cannot furnish general answers to the above questions.

However one can generalize that the more we can do to make collective the dispersed spiritual potential of people everywhere, the deeper will be our faith and the more secure will be tommorrow's world for us and all men everywhere. Whether a better understanding can be achieved by bridging the gap between Scientific technology and religious thoughts is open to question.

In conclusion, we quote " All experience is an arch
where through

Gleams that untravelled world whose margin fades,
For ever and for ever when I move. "

Religious Platform

I hold that there is perfect reconciliation between the discoveries of science and the truths of religion. Science merely deals with the work of God. It supplements instead of supplanting religion. Religion asks from you merely the consent of the heart, a mere touch of the love of God. I don't understand how this can come in the way of pure activity. It would serve only to strengthen activity and not to weaken it. This is the only secure platform upon which the building of India's activities can be raised.

– R. D. Ranade : Essays

* * *

Experiences on Being a Baha'i :

B. Afshin.

In the midst of materialism more widespread and gross than the world has known since the Roman Empire ; every man more or less a measure to himself; into such a world has come a movement which is pregnant with promise, the New World Order of Bahu'u'llah.

What are the characteristics of this movement which would lead one to see in it such promise of unifying mankind, as well as of individualizing spiritual accomplishment ? Wherein is its rise comparable to the rise of great spiritual movements of the past ?

The primary fact regarding the Baha'i Faith is this- like Hinduism,Buddhism, Zoroastrianism, Christianity and Islam, it claims to be definitely a Revelation.Herein lies its power. For though to the modern world the idea of a special revelation seems dubious and hardly in accord with the dictates of science, yet every great religion has claimed to be just this and only because of such a claim has it been able to win the allegiance of its followers. This much, at least. is true-no movement can possibly capture the heart and conscience of the whole world today unless it claims and demonstrates divine authenticity, authority and power.

Secondly, the Baha'i Faith has displayed an amazing power of inspiring self-sacrificing zeal in its adherents This spiritual requirement is met as fully in the Baha'i Faith as it has been met in the Hindu, the Buddhist, the Christian and the Muhammadan religions Religion without ardar is nconceivable.For the very essence of religion is the spiritualization of the emotions; the welding of them into one white heat capable of melting all the lesser contrary moods of human nature into a standard of character so lofty that it sheds a light as it were, upon the lower ways of man. And without zeal religion can make no headway. In the early stages all religions meet with opposition, persecution, martyrdom.

Only through zeal can the early adherente of a religion hold fast. In the course of its history since 1844 the Baha'i Faith has paid a heavy toll of martyrdoms. Its followers have lost their property, their family, their lives. All told, the blood of some twenty thousand martyrs has fertilized the soil of the Baha'i Faith.

Thirdly the Baha'i Faith has definite spiritual,ethical and collective doctrines. Its spiritual doctrine is simple, easily understandable, and entirely compatible with science. Its ethical principles for the individual are lofty and compelling. For collective humanity its program is so comprehensive and yet so practical as to compel the admiration of statesmen, educators, economists, philosophers – in fact, of every thoughtful person.

The New World Order of Baha'u'llah displays a uniquely universal power of appeal. It reaches people of every class, of every degree of intelligence or culture. It appeals to the occidental scholar or businessman, as well as to the untutored peasants of Asia.

The Baha'i Faith, like all great spiritual forces, shows the power of annihilating prejudice and of uniting members of different religions, different races, and different nations into one living brotherhood. This is the kind of miracle of which the Baha'i Faith boasts. It bases its proofs, not upon miraculous births or miraculous deeds of its founders, but, upon miracles in the transformation of human character, especially in the way of abolishing prejudices and emotional barriers. It is bringing together Hindus and Muslims, Buddhists, Christians and Zoroastrians welding them into an organic whole, a living, breathing body of brotherhood and love.

Lastly, the Baha'i Faith shows the power of gripping the heart and changing its beat. It transforms human nature, sublimating and spiritualizing the human qualities. It has produced many saints. Its rank and file are superior in their personal morals, in their unselfish consideration of their fellowmen, and in their devotion to great principles and ideals.

The great success of Baha'i teaching work has been due to the fact that no one is asked to abandon his own religion in order to become a Bahai. The Baha'i teacher, because he does not have to argue the inferiority of other religions, avoids arousing a spirit of argument on the part of those to whom he preaches, of whatever religion he may be.

The Baha'i theology is extremely simple and rational-that Divinity in its infinite essence is unknowable to man and indescribable ; that Divinity can, however, communicate with man; that the world religions are authentic messages and a revelation from this Divine Source; that Truth has revealed itself periodically and will continue to do so, through great Teachers and Founders of religions; that the Baha'i Faith is one of these periodic revelations, its purpose being to complete the messages and aims of all the existing world religions and to bring to pass a universal and ideal civilization upon earth. As Religion is a matter which concerns our deepest feelings there is a need also to have some statement of what it means to be a Baha'i. What is special about the experience?

First, being a Baha'i has meant starting to think afresh about all the most important questions in life. It is fundamental to Baha'i life to learn to think independently and to question all ideas most rigorously to see if they ring true. It is particularly important to recognize how much we are shaped, by the currently-accepted notions of the society in which we live, and be able to step back and try to see them in a detached and objective fashion.

It is interesting for instance to reflect upon how radically accepted ideas have changed in only the last one hundred years and then to think of what changes might take place in say, the next one hundred years.

Secondly, believers have found that being a Baha'i has brought serenity to the mind and hope for the future. The exercise in rethinking the fundamental questions which we face, like the question of the existence of God, showed that the arguments put forward were unsatisfactory because the terms of reference were too narrow. It has seemed that their general acceptance has had less to do with their intellectual soundness than with an emotional reaction against religion because it had become associated with hypocrisy and superstition and seemed totally irrelevant to the needs of our times. Deeper reflection inspired by Baha'i writing shows that in reality both science and religion are in harmony in giving overwhelming evidence of " Unknowable Essence ' Who through His Educators has demonstrated through all recorded time His great love for all mankind.

The modern mind, split between that deep sense in all of us of something beyond our comprehension governing the universe, and the suppressing influence of a narrow secularism, begins to heal. The wound of confusion mends still more as the significance of the theme of Progressive Revelation is understood. All thinking men of religion must have faced the question of how it is possible, say, as a Christian, to reject Buddha and Muhammad-when, in all honesty, it has to be recognized that their teachings have many similarities to those of Jesus and are obviously just. Baha'u'llah's theme of the spiritual evolution of man under the guidance of successive Educators, each bringing teachings adopted to the needs and capacities of the society of His day, for the first time makes sense of history and resolves this most fundamental question.

The theme is even more profound than this, for it shows that there is hope for the future of man: he is not condemned to useless self-obliteration. It shows that the logical next step in the spiritual evolution of man is the establishment of a just and peaceful society on a world scale - the dream of all men down the ages. An objective analysis of the conditions of man today goes beyond the surface confusion and decline of existing institution to the fact that not only is such a world society now technically feasable for the first time in history but that it offers the only lasting solution to those major issues of our time. What the Baha'i Faith brings: a deep sense of the brotherhood of all mankind, a sense of service as the real source of happiness, a government of unity and universal participation which can give form and direction to these feelings, will mean an end to the threat of war, an end to the unjust and greedy misuse of the world's resources and an end to the sense of dispair which afflict the minds of millions of men and women today to a greater or lesser degree.

As these concepts permeate the consciousness of people, their perspectives widen and deepen. There no longer remains that horrifying feeling of alienation and loneliness in a hostile and meaningless universe. On the countrary, we see that no matter how humble we may be in the eyes of conventional society we all belong to, and have an essential part in, the scheme of things. Anxiety about the unknown, that tremendous waste of energy, is replaced by a free flowing and joyous development of our human potential.

This leads on to the third aspect of what it is to be a Baha'i, and that is that life acquires real purpose. The promised new world civilization is not some highly finished Utopia to be handed down from heaven at some distant time in the future. If it is to be achieved, it must be built, by man himself following the blueprint given in the Baha'i writing. The sooner the foundations are firmly laid down, the sooner, that Great Peace will come. This means total commitment by every single Baha'i. There is no passing the buck to politician or priest.

We have to do the work. To be a Bahai today is to have the greatest and most glorious challenge of all time. The sense of joy which this challenge gives must be similar to that felt by the early Christians as they demonstrated by their lives, how much greater was man's potential. This might be what the American philosopher Josiah Rayce

(1855-1916) meant when he wrote in' Philosophy of Loyalty' that man reaches maturity when he finds a cause to which he can devote himself and in which he can loose himself.

With such a challenge, personal morality acquires meaning and it becomes clear that to strive to reach to highest standards of the Bahai code is highly rational and a practical guidefor making the most of life Bahai morality is not an imposition or burden, and neither has it anything to do with the aceepted idea of sin or with extreme guilt complexes about worldly enjoyments It is to follow the golden rule of all the great religions; moderation, detachment, and concern for the welfare of others. It is the bases for self-respect, real freedom and spiritual growth and happiness. It is also an essential element in the building of a new society. A Baha'i knows that it would be unrealistic, not to say hypocritical to talk of creating a new civilization if in his personal life he were to be dishonest, untrustworthy, lazy and careless of the body and mind of himself, his family and others. The highest standards of morality will undoubtedly be the hallmark of the New Race of Men;

> " These things shall be : a loftier race
> Than e'er the world hath known shall rise
> with flame of freedom in their souls,
> And light of knowledge in their eyes
> They shall be gentle, brave and strong
> To spill no drop of blood, but dare
> All that may plant man's lordship firm
> on earth, and fire. and sea, and air......"
>
> J. A. Symonds (1840-1893)

It is this part of the Bahai way of life which first attracts many of the young, disillusioned with both the mindless authoritarianism of the old morality and the cruel swindle of present day " liberal " permissiveness.

The great challenge of the Baha'i Faith also means every. day personal commitment to the practice of a complete new form of administration. Only a purified system of Administration can hope to provide the channel for the achievement of the goals of a just society. This is a truly exciting experience. Gradually a new Bahai learns the art of universal participation, of thinking and speaking about the welfare of all, of forgetting the ego, of listening to, and encouraging the development of, the thoughts of all in the community the art of consultation, orderly decision making, of spiritual unity once a decision is made, of truly democratic and objective methods of elections. With relief he finds that here there is no trace of those dreary characteristics of conventional politics; the in-fighting for personal and sectional interest, childish parliamentary games, meaningless debates, corruption and violence, authoritarianism, the sheer narrowness of purpose and consequential incompetence. The beauty of it all is that it works. As a Bahai lives in a community and he sees the day by day growth in maturity, in understanding of Bahai concepts he has that exhilarating feeling that he is taking part in the creation of the strongest of foundations for a new system of world government.

And as the Baha'i travels, he begins to see that the Administrative Order, is in essence very simple and adaptable to all conditions, ranging from the most primitive to the most sophisticated and that it grows in strength in step with the spiritual development of the individuals who make up the community. Unlike many contemporary movements, the Baha'i Faith is not a western system to be imposed on the rest of the world regardless of local culture, neither is it some mysterious oriental idea. It is universal in application and appeal. It is radical because it goes to the very root of the needs of men and society and because it works - it actually can and does give people a unifying means of putting into practice their ideals.

Another aspect of building a new Bahai Society is tha you are a member of a huge world family. Wherever you travel, whatever your background, you know that you will receive a warm welcome by the local Bahai community and that you will be loved for your own sake, In this family you can be your own true self. The old barriers of race, culture, class, education and generation which have always divided men in fear and hatred are gone. A Bahai does not have to play a part or wear a mask. Natural feelings of love and concern for others can be expressed without fear of rebuff or acusation of pretentiousness.

For instance, an illiterate tribesman can and does talk freely and intimately with a college professor with no feeling of artificiality or difference on either side. They are both members of the same family which is united in purpose and knows where it is going. Differences of background are a source of joy and enrichment, not discord. To a Bahai, the greater the diversity of culture in his community, the greater its education and growth.

There is no competition of personalities in this family. All strive for the same end and if one achieves great things it is an inspiration and a point of pride for all. As a Bahai comes to know the world community to which he belongs, he begins to appreciate its rock-like strength and constancy. He realises that the Faith is not one of those movements which bursts into the news one day and has disappeared by the next day. No less than twenty-thousand have given their lives rather than deny this Faith, and around the world today thousands more are making the greater sacrifices to forward its success. This family is united and inspired in the pursuit of the greatest of goals. To anyone who believes in the brotherhood of man this practical, living, everday demonstration of brotherly unity means more than ten thousand political manifestoes.

All a Baha'i can say to those whose last argument against this Faith is that such idealism could never work in practice is :

" COME AND SEE FOR YOURSELF. "

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Is Surrender To God A Weakness ?

-Haribhau Kishanrao Gore
M A.LLB.

Everybody is very much curious about the topic, " Is Surrender to God a Weakness ? " because there are a number of instances in Religious mode of life where call to God is made, prayers offered to Him with a view to relieve oneself from the empirical difficulties. Even the problems of bread and butter, clothing and shelter that consume too much of human energy at every stage support this view as prayers to God give one a sigh of relief. Many of us utter the name of God in crises when human efforts do not appear to fructify.

It is a common place belief, particularly among educated people that invoking the help of God in times of exigencies is an indication of one's inability to face the situation in the first instance. In the second instance, such invocation is nothing short of begging helplessly, giving a set-back to the dignity of man. Thirdly one has no alternative to resolve the problem except by accepting the traditional slavery to God; and fourthly it does not represent perfect balanced life For example, take the case of unemployment. Not a single day passes without uttering the words "God, help me, resolve my problem." I take any work or profession we may choose according to our temperament and means at our disposal, this stands true. In brief, the problem under discussion has a bearing on all walks of life.

The present dissertation is intended to cover some of the aspects of surrender to God and place of it in the human life, both material and spiritual. Wherever possible social aspect of man is also considered with special reference to Vedantic concept of God-realization, and to saint Tukaram and the Bhagwat Gita.

Man is a social animil. Being a product of heredity envirommenr, he is required to preserve his identity and the effective means to do so is " to struggle. " against the forces, inner and outer. The psychologist speaks of " protecting the ego " and the Evolutionist narrates the emergence of " super-man " in the process of long evolution.

The material life comprises of body and mind, the former, in turn, covering five sense organs and five organs of action. It regards only visible world of matter as true and nothing beyond that. Healthy. prosperous and long life, with the man as the master of the situation is in aim, set by it. Evidently, "Survival of the fittest" is the governing rule for him and the life is full of contrasts, confusion and conflicts. This demands of a materialist all-out effeorts. However, the case of spiritualist, with his aim as God-realization has a different footing. Common features for both are conflict, forms of conflicts differing in expression on gross and subtle level, maintenance of balance and getting the results. All these, taken severally or together do not matter much ; what matters most is the approach towards human life and attainment of perfection.

In the struggle on material level, the strongest survives in the face of calamities. It is our observation that two rival forces in war try to conquer each other with their might, men and machinery and by arranging tactful strategies. In the end, there being no way out, the defeated side disarms Itself and holding a white flag, surrenders before the victorious side. This is helplessness, debility, which cannot be compared with the surrender of a devotee at the feet of God.

The experiments of psychologists on human minds, go to prove unanimously that the way of life for materialist can never be the way leading one to sublimity, divinity. Man has natural instincts of self-preservation, sense of superiority, or egoistic tendencies, among other instincts. For our present topic, these instincts have much relevance, in that nobody desires to be exposed, none of us wants to surrender before anybody, that being the sign of weakness..

The psychologists have concluded in most of the cases that the suppressed feelings, emotions, later on find expression in abnormality, one-sidedness, superiority and inferiority complexes, and neurosis, indicating the imbalanced life. So the best course for an individual would be to sublimate his feelings, by way of holding higher aims, doing constructive and good public work, developing devotion to God and surrendering to His holy feet. The Vedantin's role of surrender to God has, thus, gone to the basis of perfect good life. Here body is no more held as a mere means of obtaining sensual pleasures; it is no more held as a composition of sense organs, organs of actions and a mind in the physical sense, but as Saint Tukaram has put it,

‘ सकळ चिंतामणी शरीर । जरी जाय अहंकार समूळ ’ ।।

the body when freed from the sense of ego, uprooting the hopes, desires, etc, ranks as Chintamani i.e. ALL-wish yielding stone. Clearly this is only possible after one surrenders to the Holy Personality. For surrendering thus one requires muscles of steel and iron-will-power. Cowards have no place under any circumstances. ! To attain a state of egolessness is, by no means an easy job. We will have to accept the conclusion of the sages, that on account of so-called name and desire for prestige, one has to break away from God. Saint Tukaram says it with firm conviction

‘ मानदंभासाठी । पडे देवासवे तुटी ।।

In describing his own position as ‘ Sharan agata ’ or one who has absolutely surrendered, saint Tukaram holds a torch for us who are treading through the darkness of passions, as slaves of ego, so that we may not forget God in our daily busy life. Here is a practical life of a sage.

‘ शरणागत जालो । तेणे मीपणा मुकलो ।।
आता दिल्याचीच वाट । पाहो नाही खटपट ।।
नलगे उचित । काही पाहावे संचित ।।
तुका म्हणे सेवा । मानें तैसे करु देवा ।। ’

Surrender makes me egoless, effortless, making me wait for aportionment only. Thinking of good or otherwise is no more required now. Tuka Says, I will serve God as I will or as it suits me.

It sometimes puzzles the modern mind that, to lead a divine life was easy in the old days there having no so-much of the complications, in the absence of scientific discoveries, unemployment, poverty, population problem, inflation, social imbalances, environmental pollution, and soaring prices of commodities; all these problems were not confronting the old generation intensely. So it was possible for them to be calm, stable, and devotional. It will be profitable to think here that, human life on earth was never free from conflicts. The only outer forms change while the inner soul remains as it is. The study of philosophy, study of religion, pursuit of spiritual life never become obsolete. On the contrary, greater stress is required to be laid on these aspects to prepare a strong and sound mind with resounding joy. Optimism, and pessimism, two facets of life, would always be there in human life. But the way to eternal peace, way to divinie life will enthuse the heart more, stinmulate the brain more, provided proper line of behaviour is followed, and further provided stability of mind is achieved.

From this point of view, let us for a while examine a young man equipped with modern knowledge. He has not a grain of confidence in him to lead a self-supported life, Why ? The answer would be-lack of moral values, learning has no basic grounding in spiritual knowledge. The materialistic life lures him at the expense of his Soul. One would best imagine him seated on a machine, leading him to the moon, and from the moon to the earth-both places full of masses of earth and the same route being followied infinitely the result - being no charm, no devotion creating thinking and inspiration. He gets nothing for peaceful life. Competition is welcome – competition in fostering human virtues, cultivating divine qualities, and competition to become the master of oneself. The world today, earnestly, makes a call on youth to go for all these, without maddening themselves after the material prosperity. Low in spirit. still following some sort of spiritual practices only centred to itself, the old generation also presents a gloomy picture. This might have been caused due to the highly demoralized social conditions, and the reductions of physical energies. Still, it may be asked, what of inherent and infinite potentialities of the soul? Swami Vivekananda wants the old and new generation to exploit the energies of the soul by uncovering it from the dust. Hardly a stroke of ignition is needed, and nothing more.

The Vedanta regards only One Reality on spiritual level and the individual and the world of objects illusory, having their base in the Ultimate Reality alone. The One Reality, shines forth through the multitude of objects. Ominpotence, Omnisicence and Ubiquitous or all-comprehensiveness, is the nature of this Reality. Here is no problem of self-surrender or Surrender to God. But on empirical level, we often see that an individual possesses limited powers and is required to act and, react in and with the outer world He wants to assume the highest position disregarding, at times, totally rejecting such equal position to anyone on earth. This mode of behaviour is born of material outlook. It is also canalized as per instincts. The higher life belongs to higher level of consciousness against the low level of instinct. With the advent of this thought surrender appears in the scene. Man does not prefer to enslave himself before any authority, may that authority belong to heaven, or any other world beyond heaven.

Powerful God would like to govern the lives of finite individuals, as is the rule of physical world, the stronger overpowering the weak. But it has to be seen, if this rule of Evolutionist is applicable in case of Almighty or an "Ultimate Reality" in the words of Vedanta. Individual merging in the Almighty-is it desirable ? To depend on God, to surrender to Him whole heartedly is calculated to gross slavery and dependence. Swami Vivekananda says, that it is the climax of philosophical thought to think that man is not dependent upon any outer power or agency. This is true. But this truth only applies in the world of time and space with a law of causation governing the objects in the physical world. This rule does not apply to supra-sensual world. Almighty is both immanent and transcendent. For our problem of surrender by the finite mind, we only stress the transcendental aspect of God which is not a matter of being proved or veriffied; it is a thing to be experienced in the heart of hearts. Therefore immanence of God is required to be looked upon very carefully to have clear conception of the individual soul and the Ultimate Reality-becoming one or non-dual.

Knowing, the inner divine nature of man, Swami Vivekananda lays great stress on its manifestation. According to him the best way to manifest the divinity in man,is to help others manifest their divinity, by all means. This demands one to dig within oneself. Self-dependence-Self-reliance is termed as Self-surrender to God, it goes without saying. Life of surrender presents a perfect life, Saint Tukaram depicts his inner world in the following words. :

' लवण मेळविता जळे । काय उरले निराळे ॥
तैसा समरस जालो । तुजमाजी हारपलो ॥
अग्नि कर्पूराच्या मेळी । काय उरली काजळी ॥
तुका म्हणे होती । तुझी माझी एक ज्योती ॥ '

Salt when dissolved in water, becomes one with it, so do I loose in you after getting myself fully identified with you. In a way, camphor lit with fire, puts behind a black spot: fire and camphor disappear altogather. So Tuka and God become One since they shine forth by One Light.

Under this background, the contradiction of infinite God and finite individual, the fromer eclipsing the powers of latter, totally disappears.This identity is so muchvisible as to render both the hearts of God and dovetee respire simultaneously,responding to the stimulus in the same vein.Saint Tukaram expresses himself very nicely. For us, it is elevating and inspiring to turn ourselves to God within.

'मज कोणी काही करी । उमटे तुमचे अंतरी ।।
व्यालो वाडविले ह्यूण । मज सुख तुज सीण ।।
माझे पोट घाले । तुझे अंगी उमटले ।।
तुका म्हणे खेळे । तेथे तुमचिया बळे ।।'

If anybody does some thing to me, it affects you (God); while undergoing the pains of delivery-I am happy while it exhausts you; Swelling appeared in my stomache, and pains contnue to affects you (God). I play my game with your strength.

Unique experience indeed-! These are the glimpses of divine life- incomparable, unfolding the mystery of God's Grace, God-realization, in the immanent and transcendent aspects at a moment. India has a galaxy of such saints, super-humans, and Avataras. Shri Ramkrishna, Lord Budha, Lord-Rama Lord Krishna, are some of the glaring examples in this field.

God alone is perfect and the imperfect has to process his little ego through various austerities, modes of devotion, and through different ways of meditation that suit him according to the station in life, aimed at this perfection. Now another verse of Saint Tukaram while pointing out the God-ward, carefree life, remarkably enthuses us to pursue the Path of God.

' आता माझा सर्व भार । तू दातार चालविसी ।।
मंगळ ते तुम्ही जाणा । नारायणा काय ते ।।
तुका म्हणे समर्पिला । तुज विठ्ठला देहभाव ।। '

I take refuge unto you and get relieved of my burden avoiding all fuss over what is good or otherwise. I shun the idea of I-ness and My-ness which are the great hurdles in my way to reach you. Pride spoils the whole case in general, and pride of knowledge in particular, tends to degrade a man from his high status. Everytime a man of action tries to subdue his ego. Sometimes, he feels that, he has fully conquered it but it creeps in stealthily in his mind. Would Saint Tukaram a common man, have filled him with such pride and made him advise the whole world in an authoritative language as Guru But to our surprise, we see a different picture; he addresses for himself only, exactly, in the way Saint Ramadas composed verses for the Mind. This throws light on very important aspect of Surrender, utter humility; warding off danger against the duality and finally acceptance of the short comings of the soul-soul considered separate, different, and imperfect this is clearly a weakness. One has to think of this aspect with greater amount of care as it deals with the highly subtle aspect of surrender. Dovotee takes to him all wickedness, shortcomings without involving God -his whole object of Love, his eternal spring of joy.

' मज माझा उपदेश । आणिका नये याचा रीस ।।
तुम्ही अवघे पांडुरंग । मी च दुष्ट सकळ पांग ।।
तुमचा मी शरणागत । काही करा माझे हित ।।
तुका पाय धरी । मी हे माझें दूर करी ।।

My piece of advice is meant for myself; others will not take in the right perspective. God, you alone pervade the universe and whatever wickedness or ills exist that is only on account of myself. I cling to your feet praying for making me egoless. I surrender to you unconditionally; kindly take pity on me, ameliorate me. One recalls the words of Swami Vivekananda conveying similar state of mind. He says, ' It is due to the weakness in an individual that he calls others full of vices or full of blemishes. In fact there exists 'no other' but one-Reality everywhever. Due to the debility of one's mind one addresses God as giving curses etc. ! ' These words come from the surrendered heart. What can we gather from the foregoing paras ? Let us consider it briefly.

When one is fit to receive the grace of God, he comes on the path of surrender. In surrender dovotee becomes a mere instrument in the hands of God to fulfil the mission of God and in confirmity with the will of God. Therefore there is no trace of any weakness. As said earlier, journey from the instincts i. e. unconsciousness to the consciousness is still higher. Ultimately, onward journey from the super-cosnsciouness to Absolute consciouness to God is the end-It is the place of destination-a place of perfect serenity, a place of Eternal Abode, as Lord Krishna puts in the Gita. Hence undoubtedly, one may say that surrender strengthens the character of a man. It gives him a key to all secrets of the physical and spritual world to enjoy happiness in the world and bliss in the world-beyond.

Saint Tukaram, gives form to his soul as a 'Sharanagata' or one at the feet of God.

'आपुलिया बळे नाही मी बोलत । सखा भगवंत वाचा त्याची ॥
साळुंकी मंजुळ बोलतसे वाणी । शिकविता धणी वेगळात्री ॥

Yielding before the environment, mightier forces, in the world, is slavery; while surrender to God is availing of boundless freedom. Surrender in the outer world, is an reaction to the world of objects; while surrender to God is rendering oneself action-less despite of the fact that our actions are performed with the unattached frame of mind In the terminology of Vedanta, it is becoming perfect by the grace of Perfect, having the being in the Perfect.

Saint Tukaram says, that he does not speak anything in his own power but it is God who speaks through him. The Cuckoo sings in a melodious voice, we hear, but it is Lord Himself that lures us. Thus God is a fast friend of Tukaram. So, may He be with everyone of us ! let us pray to Him earnestly, in the right spirit.

In our endeavour, we have so far discussed various aspects of surrender to God as they were ravealed to us through the eternal songs of great souls We are again to resume discussion, over still different shades of divine life through the selected prayers, occupying important place in the workship of God and Godess. But before entering into the core of prayers, let us critically ask ourselves a question, whether Saint Tukaram is a weak personality. Whether he deserves the Divine Love as Beloved-Baby, althrough he cries for help almost every moment to God. The logician, in us, bookish knowledge in us suspect of meekness in Tukaram. Of course, we are not the measuring rod for Tukaram. But curious enquiry would enable us to measure our height, may be that, we would not be having any height at all-in the realm of Ends.

St. Tukaram has perfect stability of mind at the Holy Feet of Lord Panduranga. His heart beats in tune with Him, ' egoless ', carefree, in full bliss. He has developed universal consciousness, by virtue of his extreme sensitive pure body. Because of all these, we are really, totally unfit to have any comments on him. We are the slaves of the passion; we could not gain mastery over them and hence belong to the physical world only and for the experiences, transcending the world - we have to read the board ' No admission ' without God's Grace-Grace of our Inner Soul. We will however till then sing the verse of Tukaram with a hope, we will on some day aspire for deriving the unsullied joy of this Abhanga which literally means-immortal.

‘ तुझ्या रुपे माझी काया । भरो द्यावी पंढरीराया ।।
दर्पणीची छाया । एकारुपे भिन्नत्व ।।
जीव ठसावला शिवे । मना आले तेथे जावे ।।
फुटा पडिला नावे । तुका म्हणे खंडले ।। ’

O Lord of Pandhari, let my body be filled with your form. The Self and the reflection of it in the mirror seem to be two, but in fact, they are one; so when the self is imbibed with the spirit of Shiva or Ultimate Reality, two entities cease to exist-both of them becoming nameless and formless. It is only a sport of God to move freely anywhere as one wills. Jiva-Shiva as one (individual soul and the Universal Soul).

Surrender to God, thus is an elixir for an individual if he is to be a perfect picture of good health. But this elixir it self derives power to heal, from the name of God, experience of God. Great thinker Huxley defines final knowledge thus : ' Final knowledge is knowlege, by which we become what we know ". It devolves on us therefore that, we know ourselves rightly in the light of soul, residing in everyone of us. This would answer the description of Saint Tukaram : when he says :

' ज्याचे जया ध्यान । तेचि होय त्याचे मन ॥
म्हणउनि अवघे सारा । पांडुरंग दृढ धरा ॥ '

The mind becomes one with the form it meditates upon. Knowing this well, cling to God - Panduranga after abandoning all transitory things. Gurudeo R. D. Ranade also emphatically said that " Spiritual life must be sought and cultivated as an end in itself and never as a means to achieve other ends. Constantly meditate on Self - Reflect on the Self and in the end you will become one with the Self. "

As a symbol of tremendous spiritual power, the world is attracted to a great personality-Swami Vevekananda. Bhagawan Shri Ramkrishna has blessed him, the world also knows. But it is not a secret that Swamiji unlike common men did not at first believe in God with form and surrender there to. It is therefore very much interesting to hear him on this topic. It gives the topic another dimension.

" I would not accept Kali, was my firm stand. My struggle continued for six years long on this count alone, but at last, I had to accept Mother - Kali. Shri Ramkrishna had dedicated me at her feet and then I felt with a ring of confidence, that whatever I did she guided me in all that. She got the work done through me as she willed.....Even then..... I struggled so violently at that time... Swamiji continued his experience........

... I loved Shri. Ramkrishna I told you truely, devoutly, that was why I remained with him; near to Him. I observed his unique purity; I also had experienced his wonderful divine love... Till then, I was unable to realize his greatness. It is only after I surrendered to him that, all these things had dawned on me.

And hence throughout his whole life, Swami Vivekananda worked, acted, renounced, delivered spiritual lectures all over the world, and lastly died, all this, in the spirit of absolute surrender to Bhagawan Shri Ramkrishna - Mother Kali. He served God in the form of men " शिवभावे जीवसेवा " similar to the words of St. Samartha Ramadas.

' ज्ञानी एक अंतरात्मा । सर्वामध्ये सर्वात्मा ॥ '

All forms are the manifestation of God. Knowing this, we shall serve and love Him in all humility. and in tune with St. Tukaram

" अवघी रुपे तुझी देवा । वंदु भावे तुझी सेवा ॥

He only knows truly who sees God in all beings shining forth through him and them. Similarly in tune with Saint Eknath Maharaj. " सर्वभूति भगवद्भावी । हा मुख्य मायातरणपावो ॥ meaning, the best way to cross over the divine illusion, (the world of transitory objects caused by the power of God) is to realize God in all beings.

It will not escape the attention of the reader, that such sort of final conviction cannot come to ordinary man easily. One has to cultivate the moral qualities in the first place, read the teachings of great souls, meditate upon those teachings, seek the company of holy men, utter the name of God, focus one's attention on one of the aspects of God. Worship God, Have concord in speech and action and try to be pure in heart in the best possible way, one likes most. This is a long process. Thinking of good and doing good also will help one to be pure in heart. But it will have to be borne in mind that mere bookish knowledge won't take us any longer on the road of sublimity. In brief, the spirit of God will have to be gradually percolated through the whole of our organism. By dint of the past merits, some souls have an inborn craving for God and hold liking for the name of God still then place of self - effort cannot be neglected. Through self-effort only, one is able to awaken in one self a power of discrimination which substantially prepares mind for taking up rhe path of peace. With the power of discrimination, one intends to give up worldly pleasures and, by and by becomes 'nobodies'. or 'egoless' Lord Jesus said. " I and my fatherare one ". The same things that Vedanta wants us to drive at· This is the eternal guideline for us. Now we and Jesus are one. We and Bhagawan Ramkrishna are one. We and Gurudeo Ranade are One. To the extent we fall short of divinity, We continue ourselves to be confronted with the multiplicity of the world and its transitory nature. Lot of human miseries, both mental and physical, are caused due to wrong notion of oneself and the world. The one-without the Second-Sadchidananda pervades the universe. There is only one rule in the universe Divine Love and there is only one religion for the world - humanity.

The reader of Pathway to God will surely recall the famous remarks of Gurudeo Ranade, that throw light on the cardinal teachings of Vedanta. Let us go through it for drawing inspiration for God-realization.Gurudeo says "What thing is there which cannot be attained by self-Realization ? Whatis the use of mere learning ? If learning is not supported by Self-Realization, the person would fall prey to egoism. But, if it is based on Self-realiastion, if it has the backing of Self-Realization it would fill all the quarters with resounding glory of God. Devotion, nothing but Self-Realization can ever endow this power to learning ".

Swami Vevekananda, in confirmity with the words of Gurudeo places spirituality over and above dry knowledge when he says- " True education is that by which men get control over the will-power and its manifestation causing it to fruition. " Saint Tukaram who has been allowing us an entrance to his temple of heart, alsoin a word summarizes Gurudeo Ranade and Swami Vivekananda.

" तुका म्हणे जळो शाद्विक ज्ञान । विठोवाची खूण विरळा जाणे ।। "

He asks an intellectual man to commit the bookish knowledge to fire. According to him, one rarely comes to know the footsteps of God Vitthal. One verse (6-3) in the Gita bears testimony to this fact. Lord Krishna says, " One perchance in the thousand, strives for perfection and, perchance, among the blessed, one striving thus, knows Me in reality. "

One also is tempted to recite Bhagwad Gita (18-20) only to acquaint the reader with the nature of pure knowledge, . which is equal to pure Devotion, and in turn both of them equal to Surrender to God. The Gita says- " pure knowledge is that by which one imperishable substance is seen in all beings, inseparable in the separated. Know, that knowledge to be pure. "

Lord Jesus has plainly stated that so many men meet with the fate of destruction, out of sheer or bare egotism of learning instead of trying for the opportunity to serve God. Bhagawan Shri. Ramkrishna's remark is noteworthy from the view point of its simplieity and its penetrating power. He says; " What you need is ' God-Realization ! Why, then, . do you bother your head so much with the world, creation, science etc. ? You have come in the world, to eat mangoes. '

But to have mangoes, we must know the owner of the tree. Pray to him. If he is pleased, we will be allowed to eat to our heart's content. The grace ot the owner is a matter of paramount importance.

सर्वधर्मान् परित्यज्य मामेकं शरण व्रज । अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि
माशुच : ।।

Lord Krishna asks Arjuna to abandon all actions, take refuge in him alone. He would liberate him from all sins and asked him not to grieve (18-66). Here sins mean all sorts of weaknesses, physical, mental. Similarly in the stanza 7-14 he reveals, a secret to cross over the divine illusion or Maya दैवी ह्येपा गुणमयी । मम माया दुरत्यया । मामेव ये प्रपद्यन्ते मायामेता तरन्ति ते ।। " Verily, this divine illusion of mine, made up of Gunas (caused by the qualities) is difficult to cross over, those who take refuge in Me alone, cross over this illusion. Here necessity of surrender is spoken of. In another two stanzas (9-34 and 9-27).

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मा मेवैष्यसि युक्त्यैवमात्मानं मत्परायण: ।। ९–३४

very nice advice is given for the men on earth, desiring to be free from the clutches of the material world. Lord says :

Fix thy mind on Me, be dovoted to Me, sacrifice to Me, bow down to Me, Having thus united by (whole) self to Me, taking Me as the Supreme God, thou shalt come unto Me. Here becoming One with God- This is the Grace-unparallel ' यत्करोपि यदश्नासि यज्जुहोपि ददासि यत् । यत्तपस्यसि कौन्तेय तत्कुरुष्वमदर्पणम ।। ' that is intended to occupy high order. " Whatever thou doest, whatever thou eatest, whatever thou offerest, in sacrifice, whatever thou givest, whatever thou practiseth as austerity, O Kaunteya, do it as an offering unto Me. " thus Lord Krishna addressed Arjuna and through him to the all the aspirants of spirituality. We all have to imbibe the spirit of all these divine words, for being fit to receive the Divine Grace through surrender.

In Durgasta-va-Raj Stotra-the following verse appears. It emphasises the propriety of surrendering before Godess Durga. All Gods, Sages, Siddhas, take refuge in Her. The Kings, Householders, Servants and others take refuge in Her for being freed from sufferings and diseases.

शरणामसि सुराणां सिद्धविद्याधराणां ।
मुनिदनुजनराणां व्याधिभि: पीडितानां ।
नृपतिगृहगतानां दस्युभिरावृतानां ।।
त्वमसि शरणमेका दुर्गे देवी प्रसीद ।। '

Goddess Bhavani is sought to be worshiped in the heart by the aspirants on account of the fact that the devotee is aware of his limitation of knowledge... God, Brahma, Vishnu and Mahesha - he does not know. His plight can be imagnined, for he lacks spiritual grace and power to act. He therefore, clings to the feet of Holy Bhawani for power to move, power to understanding. Admission of limitations is a phase in human life that may probably turn him to God.

‘ प्रजेशं रमेशं महेशं सुरेशं ।
दिनेशं निशीथेश्वरं वा कदाचित् ।
न जाना मि चान्यं सुराणां शरण्ये ।
गतिस्त्वं गतिस्त्वं त्वमेका भवानि ।। ’

Shri Amba Stotram also makes out a case for Self-surrender. It stresses the All-powerful will of Goddess Amba as well as Her supreme governing power. The devotee while begging the grace of Goddess, disregards the past work, fate, destiny, sense of work and non-work, and the fruits there of since all these things rest at Her command. Goddess is alone free to will and act.

किं वा कृतं किमकृतं क्व कपाललेख: ।
किं कर्म वा फलमिहासि हि या विना भो: ।
इच्छगुपौ नियमिता नियमा: स्वतंत्रै- ।।
यंस्या: सदा भवतु सा शरण ममाद्या ।।

It is our common day experience that on auspicious day we take refuge in Goddess Kali with the following prayer.

‘सर्वमंगल मांगत्ये शिवे सर्वधिसाधिके ।
शरण्येत्र्यंबके गौरि नारायण्ठा नमोऽस्तुते ।। ’

To, Shri. Kali – a consort of Shri. Kal or God Shiva we bow down in humbleness. She is pure and good in nature and does favour to the devotees approaching her in the spirit of Self-surrender. She is known as Gouri, Narayani and resides at Tryambaka.

I shall now conclude the whole topic with the concluding remarks of eminent writer and a man of great achievement Swami-Ranganathanandaji. This has been taken from his book " Divine Grace "

" So, in the early stages of one's life, when one is dealing with the world, one is actually in touch with the Divine as well. She or he doesn't know it yet, but that awareness will dawn depending upon how one handles one's life. And this truth will dawn fully on him or her, when that great strength gained by one's self-reliance and self-effort is able to go beyond itself to a still greater strength, the strength which is self-surrender to the Divine. "This is the only occasion when surrender becomes supreme victory ".

" The knowledge dawns that the breeze of Divine Grace has been gently carrying onward his or her little boat of individuality on the waters of life towards the ocean of total fulfilment. This also means that life and action continue even after self-surrender, but now, naturally and spontaneously and effortlessly, and as an instrument of the Divine and for the good of the world. "

" So, in Vedanta it is said : " Even to turn towards God, or towards striving for liberation, man needs His Grace ' Only through grace of God do you get even this tendency towards spirituality, this thirst for the highest. Blaise Pascal, the mathematician-mystic of the seventeenth century, felt Lord Jesus telling him " - I love thee more ardently than thou lovest thine abominations (sins) .. Thou wouldst not seek Me, if thou didst not possess Me. Be not therefore troubled. ".

Seeking is also finding, because what is sought for is also the highest truth within us. That is the way Grace operates in human life; but we fully recognize it only when we become spiritually mature with the strength of manliness leading to the strength of godliness or saintliness in total self-surrender. Then, from that height, one can say : " My play is done; Now I see the truth; everything was and is Divine Grace. " Personal effort and self surrender to the

Divine are only the earlier and later phases of man's spiritual life in Divine Grace. "

I wish all of you complete success in your spiritual training, growth and fulfilment from manliness to godliness, from manliness to saintliness. This is a complete philosophy of life; and that is the ' yoga of the Gita ' .

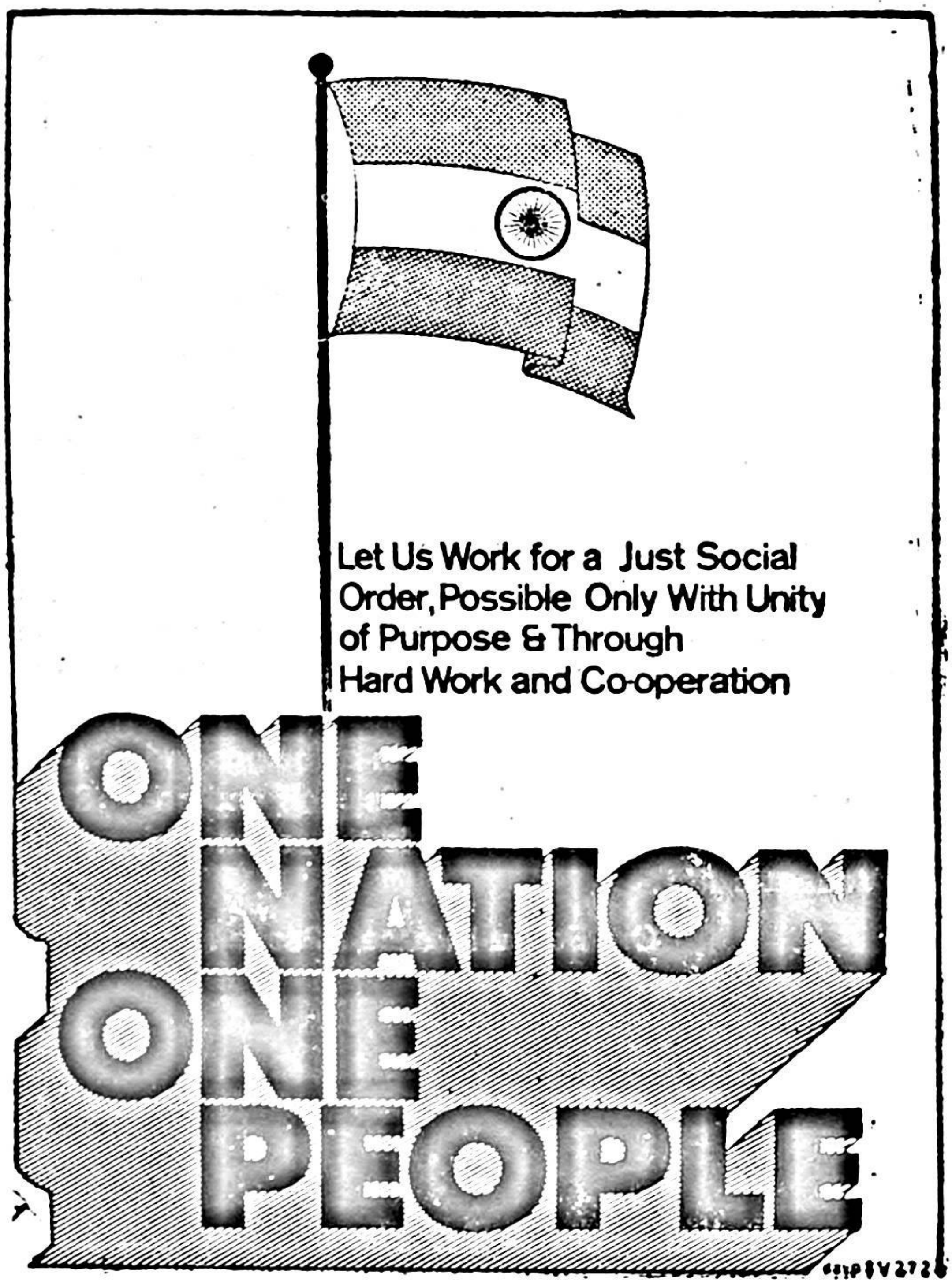
With the good wishes of Swami Ranganathanandji at our back and the following Divine Words of Lord Krishna on our lips we start an adventureous Journey towards God, through His grace and through Surrender to Him.

तमेव शरणं गच्छ सर्व भावेन भारत ।
तत्प्रसादात्परां शांति स्थानं प्राप्स्यसि शाश्वतम् ।।... १८-६२

" Fly unto Me alone, for refuge with all thy being. O, Bharata ! by His grace thou shalt obtain Supreme Peace, the Eternal Abode. " Aim of human life is God's Grace, God-Realization and therefore, one cannot afford to be indifferent to His Name. It is by uttering His holy name that we perfect our personality. Dynamic personality both on the physical and spiritual level decidedly warrants the need for Surrender to God to know God in all beings and all beings in God - to see all beings in one's Self and one's Self in all beings... undiffentiated... This is the culmination of practical Vedantic life.

Om Peace ! Peace ! Peace !

* * *


ONE
NATION
ONE
PEOPLE

Let Us Work for a Just Social
Order, Possible Only With Unity
of Purpose & Through
Hard Work and Co-operation

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REVIEWS.

1. **Beginning to See** By Sujata Price : dollars 4-95
Published by Unity Press : Santa Cruz; California.

The book is a collection of epigrams about the problem of living and the freedom to be gained through the Buddha's insight meditation. These epigrams, interesting and instructive as they are, emphasize the Buddhist thought and meditation. The author who has lived a life of a Buddhist monk has succeeded in conveying his message-to be honest with ourselves, to see the moment as it is, and to let ourselves be free. The unique feature of the book is that the epigrams are supported by the simple child-like drawings. A few long passages the readors come across here and there in the book deserve careful reading.

The book is sure to attract the attention of the inquisitive minds. Undoubtedly the readers welcome the book and feel obliged to the author.

— K. D. Tangod.

* * *

2. **Global History of Philosophy**-By John C. Plott
Published by Motilal Banarasidass; Delhi. Price · Rs 90/-

The book is the third volume in the series of books on the Global History of Philosophy, planned by the author. This volume covers a period of almost five centuries, 325-800 which is appropriately designated as the Patristic Sutra Period to cannote the wide spread of Christianity in Europe and across Asia and Buddhism in Asia as the dominant religio-philosophical forces. While the Patristic period is considered as a " dark age " in the west, such a term does not seem suitable at all for describing the Sutra period in Asia. For during this period in India many great major systems of philosophy were formulated and written, and in China Buddhism continued to develop and reached its peak in the latter Sutra period when the Confusian China was almost completely Indianized and Buddhized.

Writing the Global History of Philosophy is an adventure by itself. As a part of this adventure the author introduces to the readers a host of philosophers from the East and the West through this volume. Besides explaining their contributions to philosophy he draws the attention of the readers to the parallel thoughts of theirs. Biographical sketches and glossary given at the end of the book help the readers in following the contents. Of the two significant charts supplied, the typological chart of the Patristic Sutra period, demonstrates that during the Patristic Sutra Period as in other periods in virtually every country one may find the full range of several types of philosophies. The second chart exhibits dialectical interplay between Indian systems.

The efforts of the author in preparing these volumes deserve our admiration.

— K. D. Tangod.

* * *

3. **Nemavali Vivarana** : By Shri G. V. Tulpule.
Publisher : Dr. A. D. Kulkarni, Shri Gurudev Ranade Society; Bijapur (1981). PP. 88 : Price : 5-00

This Marathi book contains the explanation of some of the important devotional songs, collected in the Nitya Nemavali of the Nimbargi Sampradaya. The Nitya Nemavali consists of prayers composed in Kannad and Marathi by various saints These are recited daily by sadhakas.

Though these songs are written in a fairly simple language, the mystic symbolism contained in them is often difficult to understand. Hence explanation by an expert Sadhaka becomes necessary, and the same is provided here by the seniormost follower of Shri Gurudev Ranade.

There is no doubt that a study of this book will give a fillip to the aspirant who is desirous of ascending the spiritual ladder.

— Prof. B. R. Modak.

* * *

FORM IV

(See Rule 18)

PATHWAY TO GOD

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I J. V. Parulekar, hereby declare that the particulars given above are true to the best of my knowledge and belief.

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Date 1-4-1982 Signature of publisher

Short Report of the Academy of Comparative Philosophy and Religion, Belgaum.

(for the quarter ending 31-3-1982

Shri R. S. Bhide resigned his trusteeship. Shri Ashok G. Saraf has been coopted as a trustee. Shri G. S. Kulkarni has been elected as a trustee from the Donors' Constituency and continues on the board of trustees for a period of 3 years from 1-4-1982.

The Hon'ble Justice Shri Varadarajan, Judge of the Supreme Court, paid a visit to Gurudeo Mandir on 31-1-1982 He was accompained by Shri B. K. Somasekhara and Shri G. S. Kittur, Additional District Judges and Shri P. L Kumarswami, Charity Commissioner, Belgaum. He was taken round the building and shown the library. There was ' Arati ' in the Sanetum Sanetorum and thereafter he was presented with Silver Jubilee Souvenir Vol. I (published in 1978 at the hands of the Hon. Justice Y. V. Chandrachud, Chief Justice of the Supreme Court) and Vol. II, containing articles on the Philosophy of Shri Gurudeo Ranade.

Param Poojya Mata Mahadevi came to stay in Gurudeo Mandir from Bangalore. She has been giving effective talks on religious topics in the town. She will continue to stay in the Mandir till about the 4th of April. She is a distinguished scholar and a good orator. Several persons visit Gurudeo Mandir to pay their homage to Mata Mahadevi.

Donations were received from the following persons in this quarter.

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